NINE SERMONS PREACHED

By that eloquent Diuine of famous memorie, TH. PLAYFERE *Doctor in* DIVINITIE.

PROV. 10. 7.

The memoriall of the iust shall be blessed: but the name of the wicked shall rotte.

Printed by CANTRELL LEGGE, Printer to the Vniuersitie of CAMBRIDGE. 1621.

To Sir REYNALD ARGAL *Knight.*

RIGHT Worſhipfull and my eſpeciall good friend: How deſirous I haue been to anſwer ſome part of your worthie curteſies, at leaſt by laying them open to the world, this ſmall remembrance may teſtifie for me: and how vnable I am to equall deſeruings, the ſame remembrance teſtifieth againſt mee, whether I will or no; beeing borrowed from the monuments of a dead man, the onely glorie of his times while he liued. But it was fit that a farre greater gift then mine owne ſhould aſpire to bee the inſtrument of your honour: and the teſtimonie of the dead, I tooke to be meeter euen in this

regard, because that is as vnsuspected, as your kindnesse toward my selfe hath beene euermore vncorrupted. And no further disturbing the harmonie of your best thoughts, as you are wont to account it, diminishing the reward which is laid vp for you in heauen, by vntimely blazing merits vpon earth, I commit this *depositum* to your fauour and Patronage, my selfe also, and my endeauours: resting alwaies at

Your Worships

disposition.

D. C.

To the Reader.

WHAT a losse the Church of God had by the death of D. Playfere, I had rather the opinion of the world should determine, then my slender pen attempt to expresse. If ever those combinations of Vertue and Learning, of Knowledge and Utterance, of Wit and Memorie, of Reading and Use, of Holesome and delightfull, of Schoole and Pulpit, of Olde and New, or in one word to say, of Nature and Industry, of humane felicitie and heauenly grace, concurred to make a Scribe perfect and absolute to the kingdome of God, we may not be so much our owne back-friends (though wee detract not from the fortune of places fur-

further off) nay we may not so impeach the honour of the giuer, nor disparage the worth of our friend departed, as to doubt but this was principally manifested in M. Playfere.

Who because he was but lent the world for a time, nay because he was redemanded sooner then his time, (if it were lawfull to controll the heauenly wisedome with that word Sooner, *but I mean in regard of the Churches vse, and that same* propter vos, *which made the Apostle to demurre) I say since he was to be returned backe againe to his Maker, and ouer-ripe perfection not to continue ouerlong, it had bin to be wished, he had left behinde him some more monuments of his trauailes, as wel comfortable to the suruiuers, as honourable to himselfe. Which whether he in his discretion, and because he had so resolued, was nice to doe, after the example of them that would write nothing, though very able, or was then a doing most when God cal'd him, I cannot say. This which the good Reader will be loath perhaps to heare, I may not conceale. that these are the last of all his labours which are like to be diuulged. Into so small a compasse is that spirit nowe ranged, as to be as she sayes,*

Phil. 1. 24.

En sum quod digitis quinque leuatur onus,

Cornel. apud Proper. l. 4. eleg. 12.

or

or indeede not ſo much as a iuſt handfull, which lately was not confinable within bounds too great for me to ſpeake of.

But the ſumme is this: (For I liſt not to defend his method of preaching againſt the Methode maſters of our age, who me thinks ſhould knowe either that of the Apoſtle, Diuerſitas donorum eſt, ſed vnus ſpiritus: *or that of the Prophet,* Laudate eum in tuba, laudate in cithara; *or if nothing will pleaſe them but what they do themſelues, we muſt be faine to ſay as Craſſus did to Scevola,* Omnium igitur conciones tu conficies vnus, omnes ad te ſub tempus veniemus, &c.) *I ſay the ſumme is this: that as the Sunne-light is pleaſanteſt toward the ſet, and the skilfull eare finds moſt ſtore of muſicke in the cloſe: ſo this Sun, this Swan, this ſweet ſinger of Iſrael, (for what leſſer tearmes can our loue affoard him? if any bring more we will not refuſe them) his laſt monuments, and his laſt labours, that the world may euer hope for, ſhall finde we truſt the dearer intertainement.*

A SERMON PREACHED at *Winsor* before the Kings *Maiestie, the* 11. *day of* Septem. 1604.

MATTH. 4. 4.

Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

CHRIST our SAVIOVR came into the world, to dissolue the workes of the Deuill. Now how throughly hee would afterward destroy the deuill, and all his workes, he gaue a tast, as it were, in this his first encounter. Wherein we

may note, what great difference there is betweene the firſt Adam, and the ſecond. The firſt Adam was in Paradiſe, a place of all abundance and pleaſure: the ſecond Adam in the deſart, a place of all ſcarcitie and want. The firſt was full, and ſo the leſſe needed to eate the forbidden fruit: the ſecond faſting, and ſo the eaſilier drawne to make himſelfe meate. Yet the firſt, though he were in Paradiſe, and full, when his wife intiſed him to eate the apple, tooke it, and ate it: but the ſecond, though he were in the deſart, and faſting a long time, when the deuill enticed him to turne ſtones into bread, would not yeeld to him, but ſaid, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Howbeit as Chriſt herein was contrary to Adam; ſo he agreeth very well with Iob. Holy Iob was vpon a dunghill: Chriſt was in the deſart. Iob had faſted ſeauen dayes, and ſeauen nights: Chriſt had faſted fortie dayes and fortie nights. Iob when his wife enticed him to curſe God and die, would not, but ſaid; Thou ſpeakeſt like a fooliſh woman:

woman: Christ when the tempter enticed him, not to curse God and die, but to distrust God rather then he should die, would not, but said, *Man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.*

Where, before we goe any further, it will not be amisse to assoyle one question, Why our blessed Sauiour at his mothers request turned water into wine, and yet at the deuills request would not turne stones into bread? But the answer is easie enough. This beginning of miracles, saies S. Iohn, did Iesus at Cana in Galile, and his Disciples beleeued in him. Two ends therefore did hee propound to himselfe in working that miracle. The encrease of his owne glorie, and his disciples faith. Now here, neither of these two ends could be attained: For how should hee not haue disgraced his glorie, if hee had shewed any vaine glorie? If thou bee the Sonne of God, sayes the Tempter, commaund that these stones bee made bread. So that his temptation tended onely to this end, to make the Sonne of God vain-glorious. Againe, how could

we haue beene perſwaded by him, if he had beene perſwaded by the deuill? For he might haue ſeemed to haue done this miracle not onely by the deuils appointment, but by his power. The ſumme is this therefore, To conuert any poore ſoule vnto God, or to make a ſonne of God, he would haue done it; vaine-gloriouſly to ſhew himſelfe the Sonne of God, he would not doe it; but ſaid, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

The word *man* is very materiall: As if hee ſhould haue ſaid, Any ordinarie man liueth not by the bread; but by the power, & ſtrength, and as the Prophet calleth it, the ſtaffe of bread, which God giueth it. Now if he that is but a bare man, liueth rather by the bleſſing of God, then by the bread; much leſſe need I preſume vpon vnlawfull meanes, that am both man and God. Againe, wee muſt obſerue, that by *The word which proceedeth out of the mouth of God*, we are not to vnderſtand the written will or word of God, but the ſecret counſell and decree of God, in preſer-

uing

uing and ſuſtaining his creatures: For example, if the word haue gone out of Gods mouth, and if God haue ſet it downe, and ſaid it, that I ſhall liue as well without bread, as with bread, ſo it ſhall be. Or if God in his prouidence haue prouided, that a ſtone ſhal nouriſh mee as well as bread, then I ſhall not need to diſtruſt his goodneſſe, or to vſe vnlawfull meanes for my releiſe. For, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

There are two places of Scripture, which are fit Commentaries vpon this text. The firſt is written in Eccleſiaſtes: I returned, ſaies Salomon, and I ſawe vnder the ſunne, that the race is not to the ſwift: nor the battell to the ſtrong: nor yet bread to the wiſe: nor alſo riches to men of vnderſtanding: neither yet fauour to men of knowledge. cap 9.v.11.

Firſt, ſaith the Preacher, The race is not to the ſwift. *Aſahel* was as ſwift of foot as a roebuck, yet *Abner* met with him, ſmote him vnder the fift rib, & ſlew him. So that the ſwifteſt that is, may ſometimes bee ouertaken. It is not in 2. Sam. 2. 18.

Rom.9.16. him that willeth, or in him that runneth, but in God that ſheweth mercie, *Nec currentis, Nec volentis*, ſaies S. *Paul*: but a noble man giues it for his word, *Nec volentis, nec volantis*: It is not in him that willeth, or in him that runneth, yea though hee can runne as faſt as a bird can flie; but in God that ſheweth mercie. Therefore man getteth not the race by ſwiftnes onely, but by the mercy of God: *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Secondly, ſaith the Preacher, The battell is not to the ſtrong. *Golias* was 1.Sam.17.5. a mightie ſtrong gyant: His height was ſixe cubits, and a hand breadth: he had an helmet of braſſe vpon his head, and a brigandine vpon his bodie: and the weight of his brigandine was fiue thouſand ſhekels of braſſe. He had bootes of braſſe vpon his legs: & a ſheild of braſſe vpon his ſhoulders. And the ſhaft of his ſpeare was like a weauers beame: and his ſpeare head weighed ſixe hundred ſhekels of yron: & one bearing a ſheild went before him. Wherefore thinke you is all this furniture ſo particularly ſet

ſet downe? Wherefore, ſay you? Marry to ſhew, how great ſtrength, the Lord if the word haue proceeded out of his mouth, can ouercome with weakeneſſe. For ſo little Dauid confeſſeth; Thou commeſt to me, ſaith he, with a ſword, and with a ſpeare, and with a ſheild, but I come to thee in the name of the Lord of hoſts. This name of the Lord of hoſts, this mightie word proceeding out of Gods mouth, ſtroke the ſtroke. Euen as holy Dauid humbly confeſſeth, ſaying, We got not the victorie by our owne ſword, neither was it our arme that did ſaue vs: but thy right hand, O Lord, and thine arme, and the light of thy countenance, becauſe thou hadſt a fauour vnto vs. So that man getteth not the battel by ſtrength onely, but by the fauour of God: *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

ver. 45.

Pſal. 44. 7.

Thirdly, ſaith the Preacher, Bread is not to the wiſe. One would thinke him but a ſimple wiſe man, that cannot by his wiſdome prouide himſelfe bread, that is, ſufficient maintenance for his eſtate. Yet thus it falleth out oftentimes.

Luk.15.17. The prodigall child was wiſe enough: Beeing but the yonger brother, he handled the matter ſo, as that he got of his father an equall portion of goods with the elder brother. But what came all his wiſdome to in the ende? Forſooth at length he was driuen to ſuch ſhifts, that for want of bread he was faine to eate husks with the hogges. And then hee ſaid, How many hired ſeruants in my fathers houſe haue bread enough, and I ſtarue here for hunger? Thus falleth it out many times with thē, that are wiſe to follow their owne pleaſures, and not to ſerue God. But with the ſeruants of God it is not ſo. Therefore ſaith the Princely Prophet, I haue beene young, and now am old: yet did I neuer ſee the righteous forſaken, nor their ſeed begging their bread. So that man getteth not bread by wiſdome onely, and when he hath gotten bread, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Fourthly, ſaith the preacher, Riches are not to men of vnderſtanding. That rich man in the Goſpell wanted not greatly any vnderſtanding. When hee had

had so much riches, that he could not tell what to doe with them, he resolued to pull downe his olde barnes which were too little, and to build bigger. But what saide the answer of God? Thou foole, this night shal they take away thy soule from thee, and then, whose shall thy goods be? Wherfore he that thoght himselfe of great vnderstanding before, is here declared to bee foole, and a poore foole also, hauing not so much as his soule left to helpe him. The losse whereof can not be recompenced and counteruailed with winning the whole world. A mans life then doth not consist in the aboundance of those things which he possesseth. But the louing kindnesse of the Lord is better then riches, better then liuing, yea better then life it selfe. For in God onely we liue: And only the blessing of God maketh a man rich. Whereupon we may conclude, that man getteth not riches by vnderstanding only, but by the blessing of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Luk.12.20.

Psal.63.4. Prou.10.

Lastly, saith the Preacher, Fauour is not

not to men of knowledge. It ſeemeth that a man of knowledge and learning ſhould obtaine fauour and acceptance, whereſoeuer he becommeth. But it is not ſo. Oftentimes, either he getteth none, or elſe he looſeth that which he hath gotten. *Haman* a man of great knowledge, and authoritie, and fauour with his Prince. Yet becauſe he abuſed this fauour to the oppreſſion of Gods people, and of true religion, therefore he loſt it. And that miſcheife which he imagined againſt others, lighted vpon his owne pate. Indeede when God hath appointed any one to be a notable inſtrument of his glorie, either in Church or Common-wealth, then ſodainly the Lord giueth him extraordinary fauour. So he gaue Ioſeph fauour with King Pharao: ſo he gaue Mardocheus fauour with King Aſſuerus. For fauour and promotion commeth neither from the Eaſt, nor from the Weſt, nor from the North, nor from the South, but God it is which ſetteth vp one, and caſteth downe an other. He, as the bleſſed Virgin ſingeth in her Magnificat, caſteth downe the mighty from their ſeats, and exal-

Eſter 7. 10.

Luk 52.

exalteth the humble and meeke. Wherfore man getteth not fauour by knowledge onely, but by the fauour of God. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

This doctrine teacheth vs, that if we haue gotten the race, gotten the battel, gotten bread, gotten riches, gotten fauour, we ſhould not aſcribe theſe things to our owne ſacrifices, to our owne ſtrength, to our owne wiſedome, to our own vnderſtanding, to our own knowledge, but to the grace of God, and the bleſſed word proceeding out of his mouth. Thus the Prophet exhorteth, ſaying, Let not the wiſe man glorie in his wiſedome, nor the ſtrong man in his ſtrength, but let him that gloried glory in this, that he knoweth the Lord. Now no man knoweth the Lord, but hee which knoweth that all good ſucceſſe he hath in any thing, commeth of the Lord. And thus much for the firſt place of Scripture, which is a commentarie vpon this text. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

The

The ſecond place of Scripture is
cap.1.6. written in the Prophet *Hagge*. Ye haue ſowen much, and bring in little: ye eat, but you haue not enough: ye drinke, but ye are not filled: ye cloth you, but ye are not warme: and he that earneth wages, putteth the wages into a broken bagge.

Firſt, ſaith the Prophet, Ye haue ſowed much, and bring in little. Almightie God for the ſin of the people makes many times the heauens braſſe, and the earth iron. So that neither the heauens droppeth downe ſeaſonable ſhowres, neither doth the earth bring forth her encreaſe. When one came to a heape of twenty meaſures, there were but ten,
cap.2.17. ſaith this our Prophet: when one came to the winepreſſe for to drawe out fifty veſſels out of the preſſe, there were but twentie. This is to ſowe much, and bring in little, to look for twenty meaſures, and finde but tenne: to looke for fiftie veſſels, and find but twentie. On the other ſide, holy Iſaac ſowing in the
Gen.26.12. land of King Abimeleck, gained euery yeare an hundred fold: ſo mightily ſaith the Scripture, did the Lord bleſſe him. For except the Lord build the houſe, they

they labour but in vaine that build it: and except the Lord till the field and ſow the ſeede, they labour but in vaine that ſowe it. Paul planteth, Apollo watereth, but God giueth the encreaſe: which is true not onely in the ſpirituall watering of the word, but alſo in naturall planting and ſowing ſeede. So that man bringeth not much in by ſowing onely, but by the encreaſe which God giueth. Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.

Secondly, ſaith the Prophet, Ye eate, but ye haue not inough. Many there are which want for no eating, but like that rich glutton fare deliciouſly euery day: yet it is ſmally ſeene by them. But as thoſe ſeuen leane kine hauing deuoured the ſeuen fat, were neuer a whit the fuller; ſo theſe. Wheras holy *Daniel* hauing nothing to eat but poore pulſe, nothing to drinke but cold water, looked more cheerefully and beautifully, then any of the children which did eate of the portion of the kings meate. And that the Eunuch ſaw well enough, and confeſſed at the tenne daies ende. Therefore a little

Gen. 41. 21.

Dan. 1. 15.

Pſal.37.16. little thing which the righteous inioyeth, is better then great riches of the
Prou.15.16. wicked. Better is a little with the feare of the Lord, then great treaſure & trou-
Prou.17.1. ble therewith. Better is a dry morſell if peace be with it, then a houſe full of
Prou.15.17. ſacrifices with ſtrife. Better is a dinner of greene hearbes where loue is, then a ſtawled oxe and hatred therewith. In concluſion then, Man hath not enough by eating onely, but by the peace and loue of God. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Thirdly ſaith the Prophet, Ye drink, but ye are not filled. Many conſume, & as we ſay, drinke down their whole patrimony. Like the horſeleach they euer ſay, Giue, giue: like the man in the Goſpell, that had the dropſie, they drinke ſtill, and the more they drinke the more they liſt. Committing in the meane ſeaſon two ſinnes, forſaking God the
Ier.2.13. fountaine of liuing waters, & digging to themſelues pittes that can hold no waters. On the other ſide, *Elias*, when as the Angel brought him a cake bak' on the harth, and a pot of water, was ſo

so fully satisfied with these, that hee went in the strength of this meate and drinke forty daies vnto Orebthe mount of God. Could such a small pittance of bread and water of it selfe sustaine him so long? No marrie. What was the matter then? The word that proceeded out of Gods mouth had appointed so, that one cruse of water should suffice him all that time. Whereby we see, that man is not filled with drinking onely: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God. 1.Reg.19.6.

Fourthly, saith the Prophet, Yea cloth you, but you are not warme. *Peter Martyr* sheweth, that clothing doth keepe the bodie warme two waies: By keeping in the naturall heat of the bodie: and by keeping out the accidentall cold of the ayre. Now though this be the propertie of cloathing, yet God as it pleaseth him, can suspend the effect of it. Whereupon he saith, I will take away my corne in the time thereof, and my wine in the season thereof, and I wil deliuer my wooll and my flaxe. Signifying, that euen when the corne is come Commentar. in 1.Reg.3. Hos.2.9.

Liberabo lanam meam, & linum meum.

come to the ripeneſſe, and the wine now readie to be drunken, God will depriue them of it. But eſpecially we muſt marke that he ſai's, I will deliuer my wooll and my flaxe: whereby he teacheth vs, that God hath as it were, if I may ſo ſay, bound all his creatures prentiſes to vs, to preſerue vs, and ſerue vs, if we ſerue him. But in caſe we ſerue him not, then the creatures are deliuered, and are bound no more to ſerue vs. The wool and the flax contrary to their nature will not ſerue our turne, if we contrarie to grace rebell againſt God. Whereas Iohn Baptiſt hauing a garment of Camels haire, and a girdle of leather about his loynes, was well enough. This leather ſerued him to as good vſe as flaxe, and the Camels haire kept him as warme as wool. Man therefore is not warme by cloathing onely, but by vertue of God annexed to the clothing. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Laſtly, ſaith the Prophet, Hee that earneth wages, putteth the wages into a broken bagge. We ſee in the world many

many men haue great fees, great offices, great reuenues, and yet can ſcarſe keep themſelues out of debt. Other ſome, haue but very ſmall wages, and yet maintaine themſelues well inough, and helpe their poore friends alſo. Onely the word that proceedeth out of Gods mouth, makes this difference. As we may ſee in Iudas. Who indeed earned wages, but ſeeing it was the wages of vnrighteouſneſſe, therefore it run out of the bagge as faſt as it was put in: For firſt, when he had it he could not hold it in his hands, but brought it backe againe, ſaying, I haue ſinned in betraying innocent blood. Then himſelfe went and made away himſelfe, and that which is feareful but once to name or mention, all his bowells guſhed out: There is a broken bagge. But the Patriarch Iacob, earning wages verie hardly, to wit, ſeruing fourteene yeares for his vncles daughters, and ſixe years for his lambs, in all twentie yeares, in the ende filled his bagge full. And though Laban changed his wages ten times, yet he could not one time change that bleſſing of god, which was alwaies

Matth. 27. 5.

vpon him. And though he allotted his nephew only the ſpotted lambs, which commonly were verie fewe to his wages, yet the word proceeding ſo out of Gods mouth, this prooued an infinite gaine vnto him. Wherupon the bleſſed Patriarke humbleth himſelfe in true humility and thankfulneſſe to God, and ſaith, O Lord, I am not worthie of the leaſt of al thy mercies: for with my ſtaffe came I ouer this Iordan, but now doe I returne with two troups. O that we had ſuch good ſoules, ſuch thankefull hearts in vs, as that euery one of vs would in like ſort confeſſe and acknowledge his owne vnworthineſſe, and the wonderfull worth and wealth of Gods mercie. O Lord, ſai's he, I am not worthy of the leaſt, or I am leſſer then the leaſt of all thy mercies. He makes no mention of his owne paines and trauailes, though they had beene very great in that long ſeruice, but onely of the mercies of God. Theſe were the only cauſe that his bagge was ſo full. Wherefore man filleth not his bagge by earning wages onely, but by the mercies of God. Man liueth not by bread onely, but by euery

Gen. 32. 10.

word

word which proceedeth out of the mouth of God.

This teacheth vs, that whether we sow, or eate, or drinke, or closth vs, or earne wages, we must do all to the glorie of God. And all we doe to the glorie of God, when we referre the glory of all we doe to God. Not sacrificing to our own yarne, as the Prophet speaketh, or kissing our owne hand: but kissing the sonne, and offring vp to him only the sacrifices of praise and thanksgiuing at whose hand we receiue all good things. For it is not our painfull sowing that giues vs a plentifull crop: not our eating that feedeth vs: nor our drinking that satisfieth vs: not our clothes that warme vs: not our earning wages that filleth our bagge: but the good word that proceedeth out of Gods mouth, which blessed all these things vnto vs. Therefore as we must not begin any of these without grace-saying, so must we not end any of them without thanksgiuing. And thus much for the second place of Scripture, which is a commentarie vpon the text: Man liueth not by bread onely, but by euery

word which proceedeth out of the mouth of God.

To make good vſe then of all that hath beene ſpoken, I ſhall deſire you to obſerue foure points. Firſt, that God can worke great matters with ſmall meanes. Thus ſaith our Lord; When I brake the fiue loaues among fiue thouſands, how many baskets full of broken meate tooke ye vp? they ſaid vnto him, Twelue. And when I brake ſeauen among fowre thouſand, how many baskets of the leauings of broken meate tooke ye vp? and they ſaid, Seauen. Certainely there is no reaſon in the world that ſeauen loaues ſhould ſatisfie fowre thouſand; and much leſſe, that fiue loaues fiue thouſand. But Chriſt hauing giuen thanks and bleſſed the bread, did that by the might of the word proceeding out of his mouth, which by the naturall power and condition of the bread could neuer haue beene done. Therefore alſo he repeateth it, and queſtioneth with his diſciples about it. That by their confeſſion and report, all the Church afterwards might beleeue, that God can worke great matters with ſmall

Mar. 8. 19.

ſmall means, & that Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.

Secondly, that God can work ſtrong matters with weake meanes. What a ſtrong violent matter is it, to pull the ſoule of any one ſinner out of the bottome of hell, and out of the iawes of deſtruction? yet this God doth. But how doth he it? This ſtrong matter, howe doth he worke it? By the weakeſt means that may be. Wee haue this treaſure, ſaith the Apoſtle, in earthen veſſells, 2. Cor. 4. 7. that the excellẽcy of that power might be of God, and not of vs. O marueilous words, That the excellencie of that power might be of God, and not of vs. For if Angels were ſent to preach vnto vs, it might be thought, that the conuerſion of ſinners conſiſted in the excellencie of the Angels miniſtrie, not in the power of Gods word. Now ſimple and ſinnefull men, ſuch as our ſelues are, no better then earthen veſſels, bringing ſuch a treaſure vnto vs, the excellencie of this worke muſt needs be wholly aſcribed to God. And as it is in ſpirituall foode, ſo it is in corporall. It is not the

teacher, but the doctrine taught: or rather not the doctrine barely taught neither, but the diuine operation of Gods ſpirit working with the word which cõuerteth the ſoule. And ſo it is not the bread onely, but the bleſſing of Gods grace vpon the bread which ſuſtaineth our life. Thus God can worke ſtrong matters with weake meanes; and Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

3 Thirdly, that God can worke ſome matters with no meanes. When King Aſa ſawe himſelfe ouer preſſed with the multitude of his enemies, he praied thus to God: O Lord, it is all one with thee, to ſaue with many, or with no power. If he had ſaid with many, or with a ſmall power, it would haue beene plaine. But with many, or with no power, is verie wonderfull. Or rather it is no wonder at all, ſeeing it is ſpoken of God, with whom it is a very ordinary matter to ſaue, not onely as well with a ſmall or a weak power, as with a great or a ſtrong power, but alſo as well with no power, as with ſome power. It is a good car-

2. Chr. 14. 11.

penter,

penter, who hauing crooked and rough timber put into his hands, can hew it and make it fit for the building. Onely the creator of all it is which can worke, hauing no matter at all to worke vpon. The ordinarie meanes for plants and hearbs to growe by, is raine: Yet God prouided for Adam plants and herbes before euer it had rained. The vſuall meanes for light is the ſunne. Howbeit God created light before he made the ſunne. Light the firſt day, the ſunne the fourth day. We ſee then that God is tied to no meanes. God can ſaue with no power, as wel as with ſome power: God can giue vs hearbs with no raine, as wel as with ſome raine: God can giue vs light without any ſunne, as well as with the ſunne: God can feede vs if it pleaſe him, as well with no bread as with bread. Therefore God can worke ſome matters with no meanes; and ſo Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Gen. 2. 5.

Gen. 1. 3.

Fourthly, that God can worke other-ſome matters with contrarie meanes. He can not onely ſhewe vs light with-

4

1.Cor.4.6. out any ſunne, but alſo bring light out of darkeneſſe. So our Sauiour, when hee went about to cure him that was Iohn 9.6. borne blind, tempered ſpittle and clay, and put it vpon his eyes. This plaiſter ſeemes more likely to put out his eyes which ſees, then to cure his eyes who is blind. Yet this is the power of the word proceeding out of Gods mouth. So the 2.Reg.4.40. Prophet Elizeus, when colloquintida was put into the pot, by caſting in a little meale into it, made of ranke poyſon a wholeſome broth. So, when the Iſraelites wanted bread in the deſert, God ſent them Manna from heauen; & Moſes ſaid vnto them, This is the bread Exod.16.15. which the Lord hath giuen you to eate. Many things here were contrary to nature. One thing eſpecially, that the dew which made the manna, fell in the morning, whereas other dew vſeth to fall in the euening, and aſcend in the morning. Therefore Moſes putteth Iſrael in mind Deut.8.3. of this ſtrange miracle afterward; God made thee hungry, and fed thee with Manna, ſaith hee, which thou kneweſt not, neither did thy fathers knowe it, that hee might teach them that man liueth

ueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue. Christs answer then to the tempter is, as if hee should haue said; I want now bread in the desart, as long agoe the Israelites wanted it. But God by his word prouided for them. Therefore I need not incroach vpon vnlawfull meanes, but depending still vpon his prouidence, I shal neuer want. For God can worke great matters with small meanes, strong matters with weake meanes, many matters with no meanes, and some matters with contrary means. So that Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

And yet this is no doctrine of idlenesse and securitie neither. As we must not by diffidence or distrust in God, vse vnlawfull meanes: so we must not by presuming vpon God, neglect lawfull meanes. That we be not too distrustfull we are sent to the lillie; and yet that we be not too negligent, we are sent to the ant. S. *Paul* knewe right well, neither he nor any of his company should bee cast away in that shipwracke; yet for all

Act. 27.

all that, he did not lay him downe vpon a pillowe and ſleepe, but hee vſed all good meanes for the ſafety of the companie. Hee caſt out the wheat and the tackling of the ſhip: he looſed the rudder bands, and hoyſed vp the main ſaile. And when the ſhip was ſplitted, he perſwaded ſome by bords, and other by other peices of the ſhip to ſwim ſafe to land. The more to blame were they yeſternight, which when they might haue done good, ſtood by ſtill and looked on. As though it were a diſparagement, or rather it were not a very honourable part for any to help in a common daunger? Or as though the fire which was kindled by negligence, ſhould haue beene extinguiſhed with negligence alſo. Yea, rather the Lord did by this fire, chaſtiſe the negligence of ſome, that he might ſtirre vp the diligence of all. No leſſe blame worthie was the whole towne, which ſtanding ſo neere the royal preſence of the Kings Maieſtie and the Queenes Maieſtie, yet was vtterly vnprouided of all helpe in this caſe. No buckets, no hookes, no ladders, no axes, could be gotten; no car-

Then was a fire in Winſor towne.

carpenters could bee heard of, which might haue done moſt good at ſuch a time. So that if the mightie and merciſull word proceeding out of the mouth of God, had not helped in neceſſity and time of neede, ſuddainly caulming and ſtilling the wind, euen at that very inſtant, which had beene buſie all the day before, no queſtion it had growne to a farre greater dammage and danger. But I am ill aduiſed to meddle with theſe things. I make no doubt but order will betaken, though I hold my peace, that hereafter the towne for all ſuch caſualties be better prouided. Therefore here I ende. God for his mercie ſake grant, that neither by too much preſuming confidence we may negle& the lawfull meanes; nor yet by too much diſtruſting diffidence wee may vſe vnlawfull meanes; but that depending vpon thy prouidence, O Lord, we may diligently follow the workes of our calling, and ſo continually receiue a bleſſing from thee thorough Ieſus Chriſt: to whome with the Father, and the holy Ghoſt, be all praiſe, and glorie, now and euermore. Amen.

FINIS.

A SERMON PREACHED at *Hampton Court* before the *Kings Maieſtie, the* 23. *day* of Septem. 1604.

2. COR. 4. 17.

The momentarie lightnes of our affliction, worketh vs a ſurpaſſing exceeding eternall waight of glory.

2. Pet. 3.

SAint *Peter* foretelleth that ſome ſhould peruert S. Pauls Epiſtles to their owne damnation. Such are they of the Church of Rome. Among other places of S. Pauls Epiſtles, they doe notably peruert this. For one of that

that the Apostle saith, Affliction worketh glory; they endeauour to conclude, that the patience of the Saints, and other their vertues, merit euerlasting life. But first the word, To worke, is very generall, and signifieth not onely causes properly so named, but also any antecedent, though it be but an adiunct, or an accident. Againe, the Apostles words elsewhere are these: I suppose that the afflictions of this life, are not worthy of the glorie which shall be reuealed. Wherefore they might haue done well, to choose some indifferent construction which would haue reconciled both these places together, rather then to embrace such an exposition of the one, as doth iustle, nay quite thrust out the other. S. Bernard doth thus, saying, that good workes, are not any cause meriting a kingdome, but onely a way directing to a kingdome. For seeing they are no cause, neither haue any correspondence, or proportion in them inrespect of the glorie to come, therefore the Apostle saith, The afflictions of this life are not worthy the glory that shall be reuealed. And yet againe, because

Rom. 8. 18.

Via regni, non causa regnandi.

cauſe the poſſeſſing of our ſoules in patience, is a way directly tending to the ſaluation both of our ſoules & bodies, therefore hee ſaith, The momentarie lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall weight of glory. To which our Sauiour ſubſcribeth in theſe words, The gate is ſtraight, and the way narrowe which leadeth vnto life. This ſtraightneſſe therefore and narrowneſſe of affliction, is not a cauſe which deſerueth, but a gate or a way which leadeth vnto life. So in an other place we haue, that by many tribulations wee muſt enter into the kingdome of heauen. Not by many tribulations, no nor by any tribulations, we muſt merit heauen, but by many tribulations as by a gate or way, wee muſt enter into the kingdome of heauen. And in this ſenſe S. Paul ſayes, The momentarie lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall waight of glory.

But now though this ſentence doe not confirme any Popiſh error, yet it doth excellently comfort any diſtreſſed and afflicted. For it exhorteth vs to be pati-

patient in all afflictions, and that for foure reasons. The two first drawn from the nature of our affliction, the two last from the nature of that glorie which shal be the reward of our affliction. The first is, because our affliction is momentarie: the second because our affliction is light: the third, because our glorie shall be eternall, yea surpassing eternal: the fourth, because our glorie shall bee weightie, exceeding waightie. And therefore hee saith, The momentarie lightnesse of our affliction, worketh vs a surpassing exceeding eternall waight of glorie.

I need not here make any Apologie for my selfe, nor yet render any reason, why I discourse of pouertie, before the rich; of affliction, before those that are euery way flourishing. This point was cleared so reuerently and so learnedly of late in this high presence, that I am sure it must needes bee yet well remembred. Certainely though ye haue not beene afflicted heretofore, neither are at this time, yet beeing men, yee may be hereafter. Wherefore it is not amisse, that we all learne the doctrine of

My L. Almner, Bishop Watson vpon these words; The poore mans dayes are alwayes euill. Prou. 15. 15.

of patience in tribulation. Partly that we may be more thankefull to God, if hitherto we haue not beene afflicted and plagued like other men: Partly that if any time of affliction happen hereafter, as any greife, any losse, any sickne, or such like, we may be prepared aforehand, and as it were armed with patience to endure it. For the momentarie lightnesse of our affliction, worketh vs a surpassing exceeding eternall waight of glory.

Nihil est magnum re, quod breue tempore

First, our affliction is momentary. Wel sai's Eucherius. Nothing is of great importance, which is of small cõtinuance. Now our whole life is very short. What is our life, saith S. Iames? It is a vapour which for a time appeareth, but anon after vanisheth away. Therefore saith the Prophet, O Lord, thou knowest my life, as it is in the Septuagint: but as it is in the Hebrewe, Thou knowest my flitting. And therefore seeing our whole life is but a vapour, or a flitting, certenly our afflictions which are all comprised within the compasse of this life, must needes be much more momentary. All affliction, as the Apostle writeth, for

Iam 4.14.

Psal. 56.9.

Heb. 12.11.

for the preſēt ſeemeth not to be ioyous but greiuous; but afterward it bringeth forth the quiet fruits of righteouſneſſe to them that are exerciſed thereby. He ſaith not that affliction is, but that it ſeemeth to be. So that affliction ſeemeth to be one thing, and is indeede an other. It ſeemeth to be greiuous, it is indeed ioyous: it ſeemeth to be troubleſome, it is indeede comfortable: it ſeemeth to be long and tedious, it is indeede momentary and ſhort. Euen as God himſelfe determineth this matter; for a moment, ſaith he, in mine anger, for a little ſeaſon haue I hid my face from you; but in euerlaſting mercy will I turne vnto you againe. That we ſhould not doubt of this doctrine, he redoubles the promiſe, for a moment, for little ſeaſon. Therefore the Princely Prophet ſay's plainly. Heauines may endure for a night, but ioy commeth in the morning. As the two Angels then that came to Lot log'd with him for a night, and when they had diſpatch't their errand, went away in the morning: ſo afflictions, which are the Angels or the meſſengers of God. God

Eſa. 54 8.

Pſal. 30 6.

Gen. 19 2.

sendeth afflictions to doe an errand vnto vs, to tell vs, we forget God, we forget our selues, wee are too proud, too selfe conceited, and such like: and when they haue said as they were bod, then presently they are gone. Whereupon we read, that the spirit of life returned Reu 11.11. into the two witnesses which had beene slaine by the beast, after three dayes and an halfe. Why after three dayes and an halfe? To teach vs, that affliction and persecution may perhaps tyranize ouer vs three dayes and an halfe, but they shall not fill vp the whole fowre Matth.24.22. dayes. For the elects sake those dayes shall be shortened. Agreeable to that which Iohn Baptist begunne his preaching with, Repent; for the kingdome Matth.3.2. of heauen is at hand. Repent, that's a matter of mortification and affliction to the flesh. For the kingdom of heauen is at hand, That's a matter of comfort Reuel.22.12. and ioy. So our Sauiour, Behold I come quickly, and my reward with mee: if Christ will come quickly, then affliction will be gone quickly. Thus momentarie is our affliction: For our whole life is short, much more then the afflictions of

of this life: affliction is greiuous but for the present: heauines endureth but for a night: persecution lasteth but three dayes and an halfe: the kingdome of heauen is at hand, therefore deliuerance is at hand: Christ will come quickly, therefore affliction will be gone quickly. Wherefore seeing our affliction is so momentarie, let vs be patient in affliction: For the momentarie lightnesse of our affliction worketh vs a surpassing exceeding eternall waight of glory.

Secondly, our affliction is light. Almighty God setting forth his owne excellencie, saith, Who hath measured the heauens with his span, and the waters with his fist? By the heauens are meant the diuine blessings of God; by the waters, afflictions & woes. Those he measureth with his span, which is a longer measure: these with his fist, which is a shorter measure. So that the Lord is as I may say a rhetoritian, verie plentifull and copious in his blessings; he measureth them with his spanne: But he is a logitian, more short and sparing in his afflictions, these he measureth with his fist. For in the hand of the Lord there Esa. 40. 12. Psal. 75. 8.

is a cuppe, the wine is redde, and full mixt, he powreth out of the same: as for the dregges thereof, the wicked of the earth doe drinke them vp. First, we drinke not this cup onely full of redde wine, that is, of the wrath and indignation of God, but mixt with diuers comforts otherwise. Then besides we meddle not with the dregges. Vpon the vngodly he shal raigne snares, fire, & brimstone, storme, and tempest, this shall be their portion to drinke. We drinke only a little of the vppermost. And therefore he saith, God powreth out of the same. That after we haue suffered a *modicum*, as S. Peter speaketh, we may then enter into glorie. According to King Dauid his prayer, Comfort vs, O Lord, now for the time wherein thou hast afflicted vs, and for the daies wherein we haue seene euill. Hierome noteth, that hauing first said wherein thou hast afflicted vs; he expounds it after by these words, wherein we haue seene euill. Therefore that which *Acteon* wished, that he might see only his hounds hunting, and not feele it, that happeneth indeede to vs. Our affliction is, not a see-

1. Pet. 5. 10.

Psal 90. 15.

Velletque videre, non etiam sentire, Ouid.

a feeling of euill neare at hand, but onely a feeling of it a farre off. As the Persian Kings children in their minority, if they had committed a fault, were not corrected themselues, but onely sawe some of meaner birth chastised before them: so God teacheth vs to take heed, rather by other mens, then by our owne harmes. And looke how Abraham laid nothing but wood vpon his sonne Isaac, carrying the knife and the fire himselfe: after the same sort dealeth our heauenly father with vs. He laieth vpon vs wood without a knife. The Phisitian saith, that is the best exercise which is *ad rubores, non ad sudores*, refreshing the spirits and stirring vp the blood a little, but not putting a man into any great sweat. But the Diuine may say, that is the best affliction, which is *ad sudores, non ad sanguinem*. Therefore God laieth vpon vs wood *ad sudorē*, to make vs sweat, In the sweat of thy browes shalt thou eat thy bread; not a knife *ad sanguinem*, to make vs bleed, Ye haue not yet resisted vnto blood. God laieth vpon vs wood without fire. Now wood without fire, is not greatly dangerous.

Gen. 3.19.

Heb. 12.4.

Or say he lay vpon vs both wood and fire: yet the voice of the Lord deuideth the flame of fire. For in the flame of fire naturally there is heate and light. But notwithstanding the omnipotent voice of the Lord deuideth these, one from the other. As the cursed in hell shew, and the elect vpon earth. I am tormented in the flame, saith *Dives*. Theres heat but no light. Contrariwise the three children in the furnace shined as Angels for light, but were so farre from heat, that no one haire of their head, or of their apparell perished. When *Moses* saw a bush burning and not consumed, he saide, I will goe, and see this great vision. A great vision indeede. There was a flame of fire. Els how was the bush burning? There was light. Els how did Moses see it? There was no heat. Els how was not the bush consumed? Yet in euery faithfull one afflicted you may see this great vision. The voice of the Lord in his affliction, as in the flame of fire, diuideth the heat from the light. So that he is not consumed by the heat, (nay rather his infirmities and carnall concupiscences are consumed there-

Exod. 3. 2.

Psal. 57. 11.

thereby) but onely illuminated by the light. According to that, Onely vexation giueth vnderstanding. And in an other place, Light is sprung vp to the righteous, and ioy to them that are true of heart. Thus ye see how tenderly our deare father dealeth with vs, He laieth either no fire at all vpon vs, or else no burning fire for heat, but onely a blasing fire for light. To make short. Many hands (as we say) make light worke. Now wee haue many comparteners and fellowes which make the labour of our affliction light. First, all creatures sigh and grone with vs; Then, all the faithfull beare one an others burthens, and so fulfill the lawe of God. Thirdly, the good Angels haue a charge giuen them of vs, that we hurt not our foot at any time against a stone. Next, God the father biddeth vs cast our burthen vpon him, and promiseth to nourish vs. Fiftly, the holy Ghost helpeth our infirmities, and helpeth them euen when we are readie to be oppressed by them. Lastly, God the sonne setteth to his hand likewise, and saith, Come vnto me all ye that labour

Rom 8.22.
Gal.6.
Psal.91.11.
Psal.55.23.
Rom.8.19.
Matth.11.10.

and are heauie loaden, and I will refreſh you: take my yoake vpon you; for my yoake is eaſie, and my burthen is light. As if he ſhould haue ſaid, To drawe in the yoake without me, would be a hard matter; and to beare the burthen without me, would be aboue our ſtrength: but if you come to me, if you drawe and beare with me, I will refreſh you; For my yoake is eaſie, and my burthen is light. Thus light is our affliction. For God meaſureth to vs the water with his fiſt, which is the ſhorter meaſure: he cauſeth vs to drink of the cup no otherwiſe but as it is mixt with many comforts: he maketh vs not ſwallow vp the lees of it, but onely a little *medicum* of the vppermoſt: he laieth affliction vpon vs, which is rather a ſeeing, then a feeling of euill: he laieth wood vpon vs to exerciſe vs, but neither a knife to cut vs nor yet fire to burne vs. Laſtly, we haue many fellowes in our affliction which make it light. All creatures: all the faithfull: all the good angels: God the father: God the holy Ghoſt: God the Sonne, who ſaith, My yoake is eaſie, and my burden is light. Wherefore ſeeing

our

our affliction is ſo many waies light, we muſt be patient in all affliction; For the momentarie lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall waight of glorie.

Thirdly, our glorie is eternall, yea, ſurpaſſing eternal. The glorie we looke for is called a kingdome. Of which the Princely Prophet ſaith thus; Thy kingdome is an euerlaſting kingdome, and thy dominion endureth throughout all ages. Whereupon *Origen* noteth, that as there is a holy, and a holy of holyes; as a ſaboth, and a ſaboth of ſaboths; as a heauen, and a heauen of heauens; as a ſong, and a ſong of ſongs: ſo there is an age, and an age of ages. And againe, as that which is not onely a holy, but alſo a holy of holies, is the holieſt place of all; as that which is not onely a ſaboth, but alſo a ſaboth of ſaboths, is the perfecteſt reſt of all; as that which is not onely a heauen, but alſo a heauen of heauens, is the higheſt heauen of all; as that which is not onely a ſong, but alſo a ſong of ſongs, is the excellenteſt ſong of all: ſo that which is not onely an age, but alſo an age of ages, and eſpecially,

Pſal. 145. 13.

Origen in Can 4. 2.

as

as the Pſalmiſt ſpeaketh, an age of all ages, is the moſt infinite eternitie of all. Which ſeeing it is attributed to the kingdome of Chriſt, beeing likewiſe the kingdome of all true Chriſtians, it followeth that our glorie is ſurpaſſing eternall. Whereupon *Proſper* noteth, that that which *Virgil* writeth of *Auguſtus Caſar*, He hath giuen vs an Empire without ende, may much more fitly be applyed to Chriſt. For though *Auguſtus* raigned very long, aboue fiftie yeares, yet at length his gouernment as all other earthly kingdomes, was determined. But of our heauenly King only the angel Gabriel ſaid moſt truely, Of his kingdome there ſhall be no end. Now this glorie is as well called a crowne, as a kingdome. And this crowne, as S. Peter ſaith, is vndefiled, which neuer fadeth away. The Greeke words which S. Peter vſeth, are Latine words alſo: and they are not onely appellatiues, beeing the epithites of this crowne, but alſo propers, the one the proper name of a ſtone, the other of a flower. For *Iſidore* writeth there is a precious ſtone called *Amiantus*, which though

De promiſſ. & prædict.

Imperium ſine fine dedit.

Luk.1.33.

2.Pet.1.14.

Ἀμίαντον.
Ἀμάραντον.

Iſidorus Etimolog.li6.c.4.

though it be neuer ſo much ſoyled, yet it can neuer at all bee blemiſhed. And beeing caſt into the fire, it is taken out ſtill more bright and cleane. Alſo *Clemens* writeth, that there is a flower called *Amarantus*, which beeing a long time hung vp in the houſe, yet ſtill is freſh and greene. To both which, the ſtone and the flower, the Apoſtle, as I am verily perſwaded, alludeth in this place. As if hee ſhould haue ſaid, The crowne which yee ſhall receiue, ſhall be ſtudded with the ſtone Amiantus, which cannot be defiled; and it ſhall be garniſhed with the flower Amarantus, which alwayes is freſh and neuer fades away: ye ſhall receiue a crowne vndefiled, and that neuer fades away. Which as Beda noteth, was inſinuated in the crowne round about the Arke of the Teſtament. For in a circle there is neither beginning nor ending. Or rather euery where there is a beginning, euery where an ending; and ſo no where any beginning or ending. To ſhew that the patient alſo ſhall haue a crowne ſet vpon their head *per circuitum*, running round in a circle, and neuer comming to

Alexandrin. Pedagog. l. 1. c. 8

to any end of eternitie. Well, our glorie is called also a treasure. Three kind of treasures there are: A treasure in hel: a treasure in earth: a treasure in heauen. That in hell is a treasure of torments: that in earth is a treasure of snow: that in heauen is a treasure of eternitie. For the first, S. Iames sayes; Go to now you rich men, weepe and howle for the miseries that shall come vpon you; your riches are corrupt, and your garments are moath-eaten: your gold and siluer is cankred, and the rust of them shall bee a witnesse against you, and shall eate your flesh as it were fire: Yee haue heaped vp treasure for the last dayes. Here's a treasure in hell. Which to be a treasure of torments the Apostle prooueth, saying, Thou after thy hardnesse, and heart that cannot repent, treasurest vnto thy selfe wrath against the day of wrath. A treasure of wrath and of torments. From which God for the deare blood of his Sonne sake deliuer vs euery one. The second is a treasure in earth. Of which our Sauiour saith; Lay not vp treasures for your selues vpon earth, where the moath and canker corrupt,

Iam.5.1.3.

Rom.2.5.

Matth.6.19.

rupt, and where theeues dig through and ſteale. And this is a treaſure of ſnowe. For S. Gregorie vpon thoſe words of Iob; Who entreth into the treaſures of ſnowe; ſheweth that earthly treaſures are treaſures of ſnow. You ſee little children what paines they take to rake and ſcrape ſnowe together to make a ſnowe-ball: right ſo, they that ſcrape together the treaſure of this world, haue but a ſnowe-ball of it; as ſoone as the ſunne ſhineth, and God breatheth vpon it, and ſo entreth into it, by and by it comes to nothing. The third, is a treaſure in heauen. Concerning which our Sauiour ſaith, Lay vp for your ſelues treaſures in heauen, where are bagges that neuer waxe old. Now this is a treaſure of eternitie. And therefore the Chriſtians of the Primitiue Church, ſuffered with ioy the ſpoyling of their goods, knowing that they had in heauen a better, and a more enduring ſubſtance. They contemned all treaſures of ſnow in reſpect of this ſubſtance. For they haue no ſubſtance, neither are ſimply good, though they bee called goods, but melt away as ſnowe: this

Qui ingreditur in theſauros niuis.

Mark.10.30.

Heb.10.34.

this is a better, and a more enduring ſubſtance; yea moſt enduring, a ſurpaſſing eternall waight of glorie. Thus ye ſee how eternall our glorie is. It is a kingdome: a crowne: a treaſure. And this kingdome is an euerlaſting kingdome: this crowne is an incorruptible crowne: this treaſure is an eternall treaſure. And therefore ſeeing our glorie is ſo ſurpaſſing eternall, we muſt be patient in all affliction. For the momentarie lightneſſe of our affliction, worketh vs a ſurpaſſing exceeding eternall waight of glorie.

Fourthly, our glorie is waightie, yea exceeding waightie. The glorie to come, by ſome reſemblances is ſhewed to be eternall, by other to be waightie. Firſt, to this purpoſe it is compared to wine. Touching which our Sauiour Mark.14.25. ſaith, Hereafter will I not drinke with you of the fruite of the vine, till I drinke it newe with you in my fathers kingdome. Now how waightie this wine ſhalbe, appeareth in that the ſpies Numb.13.24. bringing cluſters of grapes out of Canaan, carried them vpon a poale on their ſhoulders. To ſhewe, in the celeſtiall Canaan

Canaan what waightie glorie there ſhall be. So when our Lord turned water into wine, he commanded to fill the veſſels to the toppe. Theſe veſſels topfull of wine, doe ſignifie at the marriage of the Lamb, that the patient ſhall haue a full reward: preſſed downe, ſhaken together, running ouer. So that euerie one of them may ſay, My cuppe doth ouerflowe. Againe our glorie is compared to a peny. Now in a peny we conſider fowre things. The image: the ſuperſcription: the ſound: the waight. So our Sauiour when they ſhewed him a peny, asked whoſe image and ſuperſcription it was. Firſt, then for the image, Chriſt ſhall change our vile bodies, that they may be like the glorious bodie of his Sonne: that as wee haue borne the image of the earthly, ſo we may beare the image of the heauenly. For the ſuperſcriptiō, our Sauiour ſaith, To him that ouercommeth will I giue a white ſtone, and in it a name written, which no man knoweth but he that receiueth it. As a Prince ſeeing his name vpon a peice of coine, knoweth it is of his owne mint: ſo euery patient Chriſtian

Ioh 2 7.

1. Ioh. 8.

Pſal. 13.

Phil. 3. 21.

Reuel. 2. 17.

stian seeing his owne name in this white stone, which is a token of honour, knoweth it properly belongeth to himselfe. For the sound, the Psalmist saith, Blessed are they that dwell in thy house, they shall alwayes praise thee. This shal be the sound of the peny continually, the praise of God. As the foure and twentie Elders, neuer ceased day, nor night, to sing, Holy, holy, holy, to him that is, and was, and is to come. Fourthly, for the waight, the shekel of the Sanctuarie was twise as waighty as the common shekel: in like manner our glorie shall be as the shekel of the Sanctuarie, exceeding massie and waightie. But what speake I of wine? What of a peny? God himselfe shall be our glory. According to that; Thou art my glorie and the lifter vp of my head. As if hee should haue said, Affliction would make me cast downe my countenance, and hold downe my head like a bulrush: but the remembrance of this that thou art my glory, makes me lift vp my head. So say's God to Abraham; Feare not Abraham, I am thy buckler, and thy exceeding great reward. I am thy buckler

Reuel. 1. 8.

Psal. 3. 3.

Gen. 15. 1.

ler to latch those blowes which affliction would lay vpon thee: and thy exceeding great reward, blessing thee with exceeding waighty glory. For they that shall enioy this glorie, shall see God. Agreeable to that of our Lord; Blessed are the pure in spirit, for they shall see God. And how shall they see God? Not standing behind the lattisse, or looking out of a window, that is darkly and obscurely, but face to face, talking with him familiarly as one friend doth to an other. O ioy aboue all ioyes! O glorie that passeth all vnderstanding! when we see the amiable and gracious countenance of our Lord reconciled to vs by Christ. Doubtlesse if the Queene of Saba thought her selfe happie, for hearing the wisedome of Salomon, and seeing the riches of his house, and the order of his seruants: then much more shall we be happy, when we shall see the glory, and heare the wisedome of the Father, not as the preachers shewe it out of the word, but as our owne eies shall behold it in heauen. O how blessed shall we thinke our selues then, that by any paines, by any afflictions we haue

Matth. 5.8.

2. Cor. 13. 12.

at length attained to such waighty glorie. For this glorie is wine running ouer; is a pony waighty according to the shekell of the Sanctuarie; is the blessed sight and fruition of God himselfe. Wherefore considering how waightie our glorie is, we must be patient in all affliction. For the momentarie lightnes of our affliction, worketh vs a surpassing exceeding eternal waight of glory.

Compare then the affliction on the one side, with the glory on the other side: the shortnes of the affliction, with the eternity of the glory: the lightnes of the affliction, with the waightinesse of the glory. And then be content for an eternall glorie to suffer momentarie affliction: for waightie glory to suffer light affliction. The Stoicks if their greife were either momentary or light, cared for no more: for if it were short, they cared not how heauie it were: againe, if it were light, they cared not how long it were. Our affliction is both momentarie and light. One helpe was sufficient for them: we haue two for fayling. A starke shame therefore it would be for vs, if heathens & pagans, hauing

hauing fewer meanes then wee haue, should shew greater patience then we shew. But the Scriptures affoard vs yet more forceable inducements. Iacob being in loue with Rachell, serued for her first seuen yeares, and afterward seauen yeares more, in all fourteene; and these many yeares seemed to him but a fewe dayes. O deere Lord, that we had thy grace to loue thy eternall waightie glorie, but as well as many a man hath done a mortall earthly creature. Then no doubt many years of affliction would seeme to vs but a few dayes: heauy burthens of affliction would seeme to vs very sweet and light. Christ Iesus for the ioy that was set before him, indured the crosse, and despised the shame, and now sitteth at the right hand of the throne of God. Questionlesse, beloued, the crosse of Christ was tedious and long; the shame that he suffred was heauy and vntollerable. Yet this crosse seemed but momentarie to him, and this shame seemed but light vnto him, in comparison of the ioy that was set before him, and of the eternall waightie glory which he hath now attained sit-

ting at the right hand of the throne of God. To the which place of honour and worſhip, we beſeech thee, O louing Lord, to bring vs, after all the afflictions of this wretched world; not for our owne deſerts or merits, but for the merit of that croſſe which Chriſt endured, of that ſhame which Chriſt deſpiſed. To whom for his croſſe, be all praiſe, for his ſhame, be all glory; together with the Father, and the holy Ghoſt, now and euermore, Amen.

FINIS.

A SERMON PREACHED before the KINGS Maiesty

lying at the Lord SAYES *house,* called Broughton, beſides *Banburie, the* 2. *day of* Septem. 1604.

ROM. 8. 31.

If God be with vs, who can be againſt vs?

THeſe words contain a moſt magnificent and triumphant concluſion ariſing out of the former diſcourſe. For the Apoſtle hauing before prooued, that man is iuſtified only by the free grace and mercy of Chriſt

without any merit and desert of good workes, at length concludeth in the beginning of this chapter, Therfore there is no condemnation to them that are in Christ Iesus: and so likewise here, If God be with vs, who can be against vs?

Nathan Citræus in Iconcratio

Maximilian the Emperour so admired this sentence, that he caused it to be set in letters of checker worke vpon a table at which he vsed to dine and sup, that having it so often in his eye, hee might alwaies haue it in minde also: *si Deus pro nobis, quis contra nos?* If God be with vs, who can be against vs?

The truth of it is so apparant, that it hath bin made a common watchword, not of Christians onely, but euen of heathenish souldiers. Our word is Immanuel, that is, by interpretation, God with vs. And some of the auncient Romanes vsed likewise in their warres this watchword, *Nobiscum Deus*, God with vs. For indeede, if we be of the colledge and societie of Immanuel, and if God be on our side, we shall be sure to preuaile. If God be with vs, who can be against vs?

Esa. 8. 3.

Vegetius l. 3. c. 3

Damascene saith well according to the

the Scripture, Our God is aboue all Gods. And ſo likewiſe Cyrill, The power of our God is aboue all power. Therefore, if that power be on our ſide which is aboue all power, and that God which is aboue all Gods, nothing can hurt vs; If God be with vs, who can be againſt vs?

Θεος ἡμῶν ὑπερβαὶς. Damascen. Δυναμις αὐτῶ ὑπερδυναμὶς Cyrill. Hierotol.

S. Auſtin ſheweth out of the verſe immediately going before, that foure eſpeciall waies God is with vs. God is with vs, in that he hath predeſtinated vs: God is with vs, in that he hath called vs: God is with vs, in that he hath iuſtified vs: God is with vs, in that he hath glorified vs. *Innocentius* the third, ſheweth out of the words conſequently following after, that fowre ſpeciall enemies are againſt vs. The inferiour enemy againſt vs, is man: the exteriour enemy againſt vs, is the world; the interiour enemy againſt vs, is the fleſh: the ſuperiour enemy againſt vs is the Deuil. So that whereas the Apoſtle ſai's here, If God be with vs, who can be againſt vs? It is all one, as if hee ſhould haue ſaid; If God haue predeſtinated vs, what can man doe againſt vs? If God haue

De verbis Apoſtoli Ser. 16 Deus pro nobis vt prædeſtinaret nos.

In communi. Apoſtolorum, ſerm. 2. Hoſtis contra nos inferior homo.

called vs, what can the world do against vs? If God haue iustified vs, what can the flesh doe against vs? If God haue glorified vs, what can the deuill doe against vs? If God be with vs, who can be against vs?

Homo
Aut deus, aut dæmon.

The first enemy against vs, is man. *Homo homini lupus.* And an other prouerbe saith, Either a god or a deuill. For to say nothing, that no time is freed, no place priuiledged, no degree secured, no torment vnpractised, onely this I will touch, that no age is exempted. But the crueltie of man rageth, not only vpon the old after they are buried, but also vpon the young before they are borne. Thus saith the Lord, For three transgressions and for foure, I will not turne vnto Moab, because they digged vp the bones of the king of Edom, and burnt them to lime. The king of Edom was a wicked man, yet God detested so this vnnaturall and barbarous cruelty of the *Moabits* toward the dead, that for this especially he would not be reconciled to them. The like ensamples haue not wanted in our land, & almost in our time. *Tracie* two yeares, & *Wicklisse*

liue two and fortie yeares after hee was buried, was digged vp. So euen of late they vſed *Martin Bucer*, and *Paulus Phagius* in Cambridge, and *Peter Martyrs* wife in Oxford. Such cruell men, if they had as great power ouer theſe holy Martyrs ſoules, as they had ouer their bodies, doubtles they would haue puld them out of heauen. For as long as they had a finger, or a foote, or a bone, or a peice of a bone in the graue, they neuer left mining and digging, till they had rooted it out. So that at the leaſt wiſe we may ſay of them with the Pſalmiſt, The dead bodies of thy ſeruants, O Lord, haue they giuen to bee meate to the foules of the aire, and the fleſh of thy Saints to the beaſts of the field. Now the cruelty of man againſt man, as it endeth not when life endeth: ſo it beginneth before life beginneth. For not onely Eſau that cruell and curſed reprobate, ſtrugled and wraſtled with his brother Iacob in their mothers wombe: but alſo the Ammonites ript vp the women of Gilead beeing great with child, and the Babylonians cauſed the women of Ieruſalem to eate their owne

Pſal. 79.2.

Amos 1.13.
Lamen. 2.20.

owne fruit, and their children of a span long. And not long agoe in the Iſleof Garnſey, when a faithful woman (whoſe name need not here to be rehearſed) while ſhe was burning at the ſtake, was deliuered of a goodly man-child, ſome were ſo hard-hearted, to fling him back againe into the fire, there to be murthered, as they meant it, but indeede martyred with his mother. O bleſſed babe! Because there is no roome for him in the inne, as ſoone as hee is borne, hee is laide in a maunger. Nay, becauſe there is no roome for him in any one corner of all the world, by and by he is baptized with the holy Ghoſt, and with fire. O bleſſed, I ſay againe, bleſſed babe! Before thou art lapped in ſwadling clothes, thou art crowned with martyrdome: & before thou fully breatheſt in the breath of life, thou happily breatheſt out thine innocent ſoule to God. But fie vpon ſuch beaſtly and cruell murthers. Out vpon ſuch deuiliſh and fiendiſh tormentors. Theſe Saints? theſe Catholikes? who are Scythians, if theſe be Saints? who are Canibals, if theſe be Catholikse? which bolding

Perotine Maſſy

ding it as an article of their faith, that all children dying without baptisme, are damned, yet wittingly did put this innocent child to death before he was baptized. And therefore as they made the mother suffer the most vntollerable paines of childbirth and martyrdome both together: so, they verily thought and beleeued, they flung the infant also body and soule into an earthly fire, and into hell fire all at once. This is the crueltie of man. He would, if he could, pull some out of heauen after they are buried, and thrust some into hel before they are borne.

But God hath predestinated vs. And not only before we were borne, but also before the world was created, hath chosen vs in Christ. Euen as Christ shall say at the last day, Come ye blessed of my Father, inherit the kingdome of heauen prepared for you before the foundations of the world. For looke how carefully parents prouide for their children, and put them in their will before they are borne: so God giues vs the grace to liue with him, before he giue vs time to liue here. Euen as the Sonne saith,

Ephes.1.4.

Matth.25.34.

Primasius in 2. Tim.c 1. in illa Ante tempora secularia. Arator. Dona prius tempora dedit.

saith, Feare not little flock: for it is your Fathers will to giue you a kingdome. And the father himselfe, I euen I am he that comfort you: who art thou then that feareſt a mortall man, who fadeth away as graſſe? Therefore euery courageous Chriſtian may comfort his heart in God, and say with the Princely Prophet, The Lord is my light and my saluation, whome then shall I feare? the Lord is the strength of my life, of who then shall I be afraid? when the wicked euen mine enemies and my foes, came vpon me to eat vp my flesh, they stumbled and fell. Though an hoast of men were laid against me, yet shall not my heart be afraid, & though there rose vp warre against me, yet wil I put my truſt in him. I will not be afraid of ten thousand of the people, that haue set themselues against me round about. Yea, though I walke thorough the valley of the shadow of death, yet will I feare no euill: for thou, O Lord, art with me, thy rod and thy staffe they comfort me. So that I may boldly say, The Lord is my helper, neither will I feare what man can doe vnto me. The Lord of hosts is with

with vs, the God of Iacob is our refuge. And if the Lord of hosts haue predestinated vs vnto life, what can man doe against vs? what before we liue? what while we liue? what after we liue? If God be with vs, who can be against vs?

The second enemie against vs is the world. Which assaileth vs as well by aduersitie, as by prosperitie. What is the world, saith S. *Ambrose*, but a race or a course full of trials & troubles? It is a field, wherein is little corne, but much cockle. It is a garden, wherein are few roses, but many thornes. Yet these thornes of aduersitie doe not so much oftentimes endanger vs, as the baites of prosperitie. The world is more dangerous, saith S. *Austin*, when it flattereth, then when it threateneth: and is more to be feared, when it allureth vs to loue it, then when it enforceth vs to contemn it. For euen as Iudas by a kisse betrayed his master: so the world is a very Iudas. It meaneth most falsly, when it embraceth most friendly. Wherefore the Apostle saith thus of Demas; Demas hath forsaken vs, and imbraced this present world. So that the immoderate embracing

Quid est mundus, nisi agonis plenus certaminum?

Mundus periculosior est blandus quam molestus, & magis cauendus, cùm se illicet diligi, quàm cum admonet cogitq; contemni. Epist. 144.

cing of this world, is a flat forſaking of Chriſt and his Goſpel. Vnskilful ſwimmers, when they begin to ſinke, if they catch hold of weeds in the bottome, the faſter they hold, the ſurer they are drowned: & in like ſort they that ſhake hands with the world, and embrace the pleaſures and proſperitie thereof moſt greedily, plunge themſelues moſt deeply into deſtruction.

Qui mundum amplectuntur ſimiles ſunt illis, qui ſubmerguntur in aquis. Bern. de Aduent. ſerm. 1.

But God hath called vs. And therefore neither aduerſitie nor proſperitie can hurt vs. Maruell not, ſaith our Sauiour, though the world hate you. It hated me before it hated you. If you were of the world, the world would loue you, but becauſe you are not of the world, but I haue choſen you out of the world, therefore doth the world hate you. Well, as the world hateth vs: ſo wee muſt hate it againe. As it contemneth vs, ſo we muſt contemne it againe. According to that of S. *Paul*, The world is crucified to me, and I vnto the world. I am crucified to the world, that is, The world contemnes me: the world is crucified to mee, that is, I contemne the world. The world contemnes me, and I con-

contemne it. For as Gregory sayes, He that hath nothing that he loues in the world, hath nothing to feare of the world. And Cyprian, What neede he to feare the world; who hath God his protector, his tutor, his defendour in the world? He that is of God ouercometh the world. And this is our victorie whereby we ouercome the world, euen our faith. Whereupon our Sauiour saies, Be of good comfort, I haue ouercome the world: and behold I am with you euen vnto the ende of the world. So that the world, and the trouble we shall haue in the world, shall haue an ende: but the comfort we haue in God, shall haue no end: Behold, I am with you, saith he. And if God be with vs, and haue called vs out of the world, what can the world doe against vs? If God be with vs, who can be against vs?

Moral. serm. 10. c. 2. Qui nihil habet in mundo quod appetat, nihil est quod de mundo pertimescat. Cyprian Quis ei de seculo metus est, cui in seculo deus tutor est?

The third enemie against vs, is the flesh. Salomon saith, this is one thing which maketh the earth euen tremble, when a seruant beginneth to beare rule. The flesh is, and ought to be a seruant. Yet it beareth rule in the vnregenerate. Yea it striueth to beare rule, and beginneth

Prou. 30. 22.

neth to beare rule, euen in the godly. A mans enemies are they of his owne house. It is mine owne familiar friend, that lifteth vp his heele against me. This familiar friend was *Paul* much troubled withal, when he said; I see an other law in my members, rebelling against my minde, and leading mee captiue vnto death. And Lot, who beeing a iust man, that could not be ouercome with all the sinnes of Sodom, by immoderate drinking of wine fell to follie. And Samson, who otherwise impregnable, yet yeelded to Dalila. Therefore in the bosome it lieth, which striueth to lay our honour in the dust.

Rom. 7.

But God hath iustified vs. And hauing iustified vs, in some measure also hath begunne to sanctifie vs. So that the flesh lusteth against the spirit, and the spirit against the flesh, in so much as we cannot doe as we would. Not onely the flesh against the spirit: but also the spirit against the flesh. So that we cannot doe as wee would. For if wee would serue god so holily as the angels, we can not, because the flesh lusteth against the spirit: againe, if we would

sinne

sinne with full consent of will so brutishly as the wicked doe, we cannot, because the spirit lusteth against the flesh. But euen as *Castor* and *Pollux* liue by turnes, one one day, an other an other, so the flesh and the spirit preuailing, sometimes one, sometimes an other, make mixt actions. So that neither can our good actions iustifie vs, because in them the flesh lusteth against the spirit: nor yet can our ill actions condemn vs, because in thē the spirit lusteth against the flesh. For now that Sara is mortified, her wombe is dead, and it ceaseth to be with her after the manner of women. Now that Iacob hath wrestled with God, his thigh is shrunk vp. Now that Paul is conuerted, he chastiseth his bodie, and bringeth it into subiection. Now that the blessed virgin is freely beloued, she keepeth her selfe within, and knoweth no man. And therefore sai's the Angel, Haile Mary, freely beloued, the Lord is with thee. But the blessed Virgin fearing, the Angel added; Feare not Mary, for thou hast found fauour with God. As if he should haue said, Feare not the Angel of the Lord,

seeing the Lord of the Angell is with thee. Thou hast found fauour with God, to haue the fruit of thy flesh, the Sauiour of thy soule. So that if God haue a fauour vnto vs, and haue iustified vs in Christ, what can the flesh doe against vs? The spirit will not let it doe as it would. For if God be with vs, who can be against vs?

The fourth enemy against vs is the deuill. And he is the worst enemy of all. Therefore sai's the Apostle, we haue not to fight with flesh and blood, but with principalities and powers, and with the Prince of darknes that ruleth in the ayre. This Prince warreth against vs two waies. By persecutions, and perswasions. For the first, he is described in the Reuelation to ride vpon a blacke and a redde horse. The blacknes of the horse sheweth how terrible the Deuill is, the reddenesse, how bloodie. Neither doth he come single, but seauen of them at once possesse Mary Magdalen. Neither doe they onely fight against vs beeing aliue, but the Deuill fought with Michel the Arkeangel for the bocie of Moses when he was dead. Neither

Luk. 8. a.

Iude.

ther doe they terribly set vpon vs to get our bodies onely, but our soules also. Especially, they doe this at the day of death, and will doe more dilligently at the day of iudgement. Now their perswasions are yet more dangerous then their threatnings. When they come to vs in the shape not of an vnclean spirit, but of an angel of light. Thus Satan did set vpon the first Adam, Hath God indeed commanded you not to eate of the tree? He makes a question of it. And, if ye eate, you shall be as Gods knowing good and euill. A faire promise, but a contrarie performance. So he did set vpon the second Adam; All these things will I giue thee, if thou wilt fall down and worship me. He would hire Christ, and giue him good wages to serue him: which would haue depriued our Sauiour of his eternall glory.

Gen. 3.

Matth. 4.

But God hath glorified vs. It is not now to be doubted whether Satan shal preuaile against vs or not, but it is most sure he shall not. He hath glorified vs, saith S. Paul. Though the possession of it be to come, yet the assurance of it is past. Euen as our Lord auoucheth in

an other place, Hee that beleeueth in me, hath passed from death to life. Not shall passe, but hath passed. So S. Paul, He hath made vs sit with himselfe in heauenly places aboue. Not hee will make, but he hath. Therefore Chrysostome writeth very resolutely, Onely in one point I am proud, and very proud, namely in renouncing, and denying the deuill. Hee is indeede a strong man. But yet a stronger then he hath thrust him out, & spoiled him of all his goods. He is a roaring lyon. But the lyon of the tribe of Iuda, hath ouercome him. Hee is an olde serpent, almost of sixe thousand yeares standing and experience. But Christ the new serpent, prefigured in the brasen serpent, hath been too cunning for him. Therefore though he seeke to winnow Peter as corne is sifted, yet no danger; Christ hath prayed for *Peter*, that his faith should not faile. Where by the way, we may marke the difference betweene Christ and the tempter. Christ hath his fanne in his hand and fanneth vs; the tempter hath his siue in his hand, and sifteth vs. Now a fanne casteth out the worst, and keepeth

Κατὰ τὸς δαίμονας μεγάφρονῶ καὶ σφοδρὰ μεγὰ.

peth in the beſt: a liue keepeth in the worſt, and caſteth out the beſt. Right ſo Chriſt in his trialls purgeth chaffe and corruption out of vs, nouriſheth and increaſeth his graces in vs. Contrariwiſe the deuill, if there be any il thing in vs, that he confirmeth, if faith or any good thing elſe, that he weakeneth. But Chriſt hath prayed for vs, yea doth ſtill at the right hand of the father make interceſſion and requeſt for vs, that our faith ſhould not faile. So that all Sathans power, yea the gates of hell ſhall neuer preuaile againſt vs. In like manner, S. Paul beeing buffeted by the angel of Satan, prayed that he might bee deliuered. The anſwer of God was, My grace is ſufficient for thee. Whether Satan buffet vs, or not buffet vs, ſtill the grace of God ſhal ſuffice vs, Much more his glory who hath glorified vs. For God doth giue both grace and glory, and no good thing wil he withold from them that liue a godly life. Therefore euery child of God may triumph with Iob, ſaying Stand thou beſide me, and let any mans hand fight againſt me. For if God be on our ſide, what can the Deuill

Pone me iuxta te, & cuiuſuis manus pugnet contra me.

uill doe against vs? If God be with vs, who can be against vs?

φοβηρὸν οὐδὲν ἢ τὸ φοβεῖσθαι τὸν θεόν

Nazianzen makes a good conclusion, This only is a fearefull thing to feare any thing more then God. Feare God, and feare nothing else: feare not God, and feare euery thing. For in the feare of the Lord is the confidence of courage. Because sai's *Gregorie*, he that in a chast and filiall feare, is subiected to God, by a hopefull kind of boldnesse is aboue all saue God. But he that feareth not the Lord may be annoyed by any thing. Mice were too strong for the Philistims, and lice for the Egyptians. So that if God be against vs, who can be with vs? But if God be with vs, who can be against vs? Now certainly God is with vs. Doe you doubt of this? Then consider how that all great potentates of the world, who of late were some of them scarse our good freinds, doe now earnestly desire to bee made partakers of our peace. What doe I speake of men? The very heauen & the elements, and this so seasonable harueſt, such as hath not been knowne, if one may take any gesse by these outward things, doe plainly

Qui timore casto Deo subijcitur, &c. Gregor.

An. 1604.

plainely declare that God is now with vs, & purposeth to power out his blessings and benefits most abundantly vpon vs. Nothing then remaineth, but that as God is with vs, so we labour to be with God. And as S. Peter admonisheth vs, make our election sure by faith and good workes, liuing soberly, vprightly, and godly in this present world. That so we may feare no cruelty of man, no misery of the world, no entisements, of the flesh, no terrors of the deuill, but in all these things may bee more then conquerours, assuring our selues, that if God be with vs, nothing can be against vs. Which that it may be so, God graunt for Iesus Christs sake, to whome with the Father, and the holy Ghost, be all honour and glory, now and euermore, Amen.

Blessed are they that heare the word of God, and keepe it.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs, that nothing may be against vs, this day and euermore, Amen.

FINIS.

A SERMON PREACHED at the Court at *Whitehall*.

March 10. 1598.

IOHN 20.27.

After said he to Thomas, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and bee not faithlesse, but faithfull.

OVr blessed Sauiour Iesus Christ hath his wounds yet to be seene in his body for foure causes. First, to approoue his resurrection: secondly, to appease his Father: thirdly, to confound his enemies: fourthly, to comfort his friends. After said he to Thomas, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithles, but

but faithfull.

The first cause why Christ hath his wounds yet to be seene in his body, is to approoue his resurrection. When Iacobs children told him, saying, Ioseph is yet aliue, his heart failed, and he beleeued them not, but as soone as he saw the chariots, which were sent for him, by and by his spirit reuiued, and he said, I haue enough, Ioseph my sonne is yet aliue. In like manner, when the Disciples said to Thomas, we haue seene the Lord, he beleeued them not; but nowe that hee beholdeth Christs glorious wounds, the triumphant tokens of his victorie, and the chariots, as I may say, whereby we are with Elias carried vp into heauen, he confesseth indeede that Christ is risen againe; and that the true Ioseph is yet aliue. Euen as Anna seeing that spaniell cõming homeward, which went forth with her sonne at the first, knew certainely that her sonne Tobias himselfe was not farre off, but followed immediately after: so Thomas, seeing those wounds in Christ which accompanied him to his graue, knew assuredly, that no other body was risen againe, but

Gen. 45. 28.

Tob. 11. 4.

but onely the very selfe same body of Christ, which was buried. S. Peter, beeing brought out of prison by an Angel, Act. 12. 14. went forthwith to the house of Marie, where knocking and calling to get in, a maiden named Rhode, before euer she sawe him, knewe him by his voice. And although they that were within tolde her she wist not what she said, yet shee still constantly affirmed it was none other but he. Christs rising out of the graue was as strange, as Peters deliuerance out of prison: the rowling away of the stone as strange, as the opening of the yron gate. And albeit Thomas was not so forward as Rhode to know Christ by his voice, when he said, Peace bee vnto you, yet as soone as Christ tooke him by the hand, and shew'd him his side, he made no more doubts, but presently beleeued. For if *Protogenes* seeing but a little line drawne in a table, knewe straightwaies it was *Apelles* doing whome he had neuer seene: Plin. lib. 35. c. 10. how much more easily then might Thomas know Christ, seeing not onely one line, but very many lines, yea whole pictures of his passion, and of his resurrection,

rection, in his head, in his hands, in his side, in his feete? When King Arthurs bodie was taken vp somewhat more then sixe hundred yeares after his death, it was knowne to be his by nothing so much, as by the prints of tenne seuerall wounds which appeared in his skull. Christ our King, who did ouercome death, could likewise, if it had pleased him, haue quite and cleane defaced and abolished all the markes of death. Neuertheless as at his transfiguration he shewed Peter, Iames, and Iohn, the signes of immortalitie in his bodie, which was then mortall; so here contrariwise at his resurrection; he sheweth Thomas the signes of mortalitie in his bodie, which is now immortall. That he and all we might vndoubtedly confesse, that though they perhaps might bee deceiued in King Arthurs bodie, yet we can neuer be deceiued, so long as we beleeue, that the very same body of Christ, which in Golgotha the place of dead mens skuls was wounded from top to toe, and put to death for vs, is now risen again from death to life. Euen as King Alexanders

Stow pag. 61.

stagges

Plin.l.8.c.32.

staggs were knowne a hundred yeares together, by those golden collars which by the kings commandement were put about their necks; so much more might Thomas know Christ by his wounds, which were as a comly ornament to his head, and as chaines vnto his necke, we also when we preach the resurrection of Christ, preach no other thing, but that

1 Iohn. 1. 1.

which we haue heard, which we haue seen with our eies, which we haue looked vpon, and our hands haue handled of the word of life. Socrates in his Ecclesiasticall historie writeth, that Athanasius beeing accused by one Iannes to haue killed Arsenius, and after to haue cut off his hand, that he might vse it to magick and sorcerie, cleared himselfe notably of this slander. Hauing by good happe found out Arsenius, who lay hid for the nonce, hee brought him before the Councel of Tyrus, and there asked his accuser, whether hee euer knew Arsenius or no? He answered, yes. Then Athanasius called him forth, with his hands couered vnder his cloake, and turning vp the one side of his cloake, shewed them one of his hands. And when

when moſt men ſurmiſed, that th' other hand at leaſt wiſe was cut off, Athanaſius without any more ado caſteth vp the other ſide of his cloake, and ſheweth the ſecond hand, ſaying, You ſee Arſenius hath two hands, now let mine accuſer ſhewe you the place where the third hand was cut off. Chriſts caſe was euen almoſt the ſame. Hee was thought by ſome to be quite dead and gone. But Thomas ſeeing thoſe very hands of his which were nailed to the croſſe, acknowledgeth, that this our brother was dead, and is aliue againe, was loſt, and is found. For if the ſpies that were ſent to view Iericho, knewe Rahabs houſe from all the reſt, by a red thread, which hung out of the windowe: how much more eaſily then might Thomas knowe Chriſt, eſpecially ſeeing Rahabs honſe was a figure of Chriſts bodie; the windowe a ſigne of the wound in his ſide; the red thread a figure of the ſtreame of blood iſſuing out of that wound? When Vlyſſes had beene long from home, no man almoſt at his returne knewe him, yet Euricles his nurſe eſpying by chance the marke of a wound in his

lib.1.c.21.

Ioſ.2.18.

his foote, which he got by hunting the wild boare, by and by made him known to his friends. In like manner Thomas, beholding the wounds not of Christs feete onely, but also of his whole body, beleeueth verily, though the wilde boare out of the wood stroke sore at him that he might fall, yet that he hath nowe recouered himselfe, and is risen and returned home againe. Euen as the wisemen knewe Christ was borne, by the starre which appeared in the East, and knewe also where he lay when he was borne, by the standing of that star directly ouer against him: so Thomas, not by one starre, but by many starres, which notwithstanding are more beautifull and bright then all the starres of heauen, knoweth and confesseth that the true sunne of righteousnesse is now risen, and shineth ouer all the earth. Thus these blessed woundswitnesse and approoue the resurrection of Christ. For now Iacob knowes Ioseph by his chariots: Anna knows Tobias by his spaniel: Rhode knowes Peter by his voice: *Protogenes* knowes *Apelles* by his line: King Arthurs body is knowne by his skull:

Hom. Ody. 9.

Matth. 2. 9.

King

King Alexanders ſtagges are known by their collars: Iannes knowes Arſenius by his hands: the ſpies knowes Rahabs houſe by the red thred: Euryclea knows Vlyſſes by the mark in his foote: the wiſemen know Chriſt is borne by the ſtarre that ſtands ouer him: Thomas knowes Chriſt is riſen againe by the skarres that appeare in him. As if our Sauiour ſhould haue ſaid thus to his Diſciple; Thomas, I wot well what thou ſaidſt, Except I ſee in his hands the print of the nayles, and put my finger into the print of the nayles, and put my hand into his ſide, I will not beleeue. Well, if this be all, thou ſhalt haue thy deſire. I that ſuffred the Iewes to peirce my hands and my ſide, will not denie thee to ſee and touch them. Come therfore, I giue thee good leaue. Doe as thou ſaidſt, Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and bee not faithleſſe, but faithfull. So much for the firſt cauſe, which is to approoue his reſurrection.

The ſecond cauſe why Chriſt hath his wounds yet to be ſeene in his body, is

is to appease his Father. Almighty God was once ready to haue destroyed the Israelites, had not Moses his chosen stood before him in the gappe. Moses in he was a mediator betweene God and the people, was a singular type of the Messias to come. And standing in the gap, he did as it were point to Christ. For when our Sauiours side was wounded, then indeed there was a great gap, and a great breach made, by which all wee that beleeue in him may escape. Therefore Moses his standing before the Lord in the gap, did signifie as S. Bernard noteth, that Christ making intercession before his Father for vs, should alwaies stand in the gap, & shew how he himselfe was broken vpon the crosse, and as I may say, troden downe for our redemption. That poore creeple also which begged at the beautiful gate of the temple, teacheth vs what he continually doth, who when he was rich, became poore for our sakes. The Temple is his body, which after it had beene destroied, was built vp againe in three daies. The beautifull gate of this Temple, is the pretious wound in his side, of which

Psal. 100. 23.

Ser. 59 in Cant.

Act. 3 2.

which the Psalmist saies, This is the gate of the righteous, the iust shall enter in by it. Therefore as that poore creeple, lying at the beautifull gate of the temple, was healed by S. Peter; so Christ lying at the beautifull gate of his owne body, shewing his most greiuous, but yet most glorious sufferings and torments, appeaseth his fathers wrath, and obtaineth whatsoeuer he intreateth of him. King Ezekias hauing receiued rayling letters from Senacherib, went vp to the temple, and spread the letters before the Lord, and praied, saying, Open thine eyes, O Lord, and see and heare all the words of Senacherib, who hath sent to blaspheme the liuing God. No Ezekias was euer more taunted and reuiled, more scorned and reproached, then he who was counted the shame of men, and the out-cast of the people. Wherefore now he spreadeth forth, and lieth open, not onely the blasphemous words, which were vttered against him, but also the dolorous wounds and gashes which were giuen him, that so he may put out the hand-writing that was against vs, and appease his father,

Es 37.14.

and throughly reconcile him to vs. And looke how king Salomon, when hee praied for the people, stood before the altar, and stretched out his hands toward heauen: in semblable wise Christ, who is farre greater then Salomon, standeth euermore beside the altar of his crosse, and stretcheth out his beskarred and wounded hands towards the throne of his heauenly father, that hee may mooue him to haue pitie and compassion of his people. *Pelopidas* a noble Grecian, skirmished with the Lacedemonians against the Arcadians, vntill such time as beeing hurt in seauen places, he fell downe at last for dead. Then presently Epaminondas stepping forth bestrid him, and fought to defend his bodie, he alone against many, till beeing sore cut on his arme with a sword, and thrust into the breast with a pike, he was euen readie to giue ouer. But at that very instant, Agesipolis king of the Lacedemonians came with the other point of the battell in a happy howre, and saued both their liues when they were past all hope. If we would apply this story to our purpose now in hand,

1. Reg 8.22.

Plutarch. in Pelopida initio.

hand, we must make, man like Pelopidas, Christ like Epaminondas, God like Agesipolis. Since the ouerthrow of Adam, who went downe from Ierusalem to Ierico, how euery man hath beene wounded, not onely with Pelopidas in seuen places of his body, but euen in all the parts and powers of his soule, each one knoweth best by experience in himselfe. But Christ hath sheilded vs with his grace, and sought for vs, not till he was with Epaminondas cut on his arme with a sword, and thrust into the breast with a pike; but that which is in a manner all one, till his hands were gored with nayles, and his side thrust thorough with a speare. Wherefore God the father with Agesipolis seeing him in the work of his mediation, fight still for vs, clothed euen now in heauen with a garment dipt in blood, can not be angry either with him, or with vs, but when we are dead in sinne, quickneth vs together in him by whose grace we are saued, and raised vs vp, and maketh vs for his sake sit in the heauenly places aboue. Marcus Seruilius a valiant Romane, who had fought three and

twenty combates of life and death in his owne person, and had alwaies slaine as many of his enemies as challeng'd him man to man; when as the people of Rome resisted Paulus Emilius triumph, stood vp and made an oration in his behalfe. In the midst whereof he cast open his gowne, and shewed before them the infinite skarres and cuts he had receiued vpon his breast. The sight of which so preuailed with the people, that they all agreed in one, and graunted Emilius triumph. After the same fashion, Christ hath spoiled principalities and powers, and hath made a shew of them openly, and hath triumphed ouer them in his crosse, yea and yet now beareth about in his bodie the markes and tokens of this triumph, that a finall agreement and attonement being made betweene God and vs, by his onely mediation and meanes: we also may be more then conquerours in him that loueth vs, and may euery one of vs say with Saint Paul, Now thanks be vnto God, which alwaies maketh vs to triumph in Christ. Among other ornaments of the Sanctuarie, there was a gol-

Plutarch in Paulo Aemelio fine.

a golden censer full of holes, by which the sweete odours fumed forth, when Aaron once a yeare burnt incense therin. No other high Priest doe we acknowledge but Christ the true Aaron, who hath not entred into any Sanctuarie made with hands, but into heauen it selfe. And his golden censer is his own body, which through the wounds that are in it as through chinks or holes, sometheth forth alwaies a pleasing and a sweete sauour in the nostbrils of his father. The signe of the couenant which God made with Noah was a rainebowe in the cloud. And indeede that is a sure token vnto vs, that the world shall neuer be drowned againe with a generall flood of water, as it was in Noahs time. But the rainebowe which assureth vs we shall neuer be drowned in the pit of euerlasting perdition, is no such thing. Why may some man say, what is it? Marie it is the blood of Christ, which maketh as it were, a rainebow in his side. For the other rainebow is but a transitorie signe, which shall passe away with the cloudes and with the world. But this rainebowe, whereof the other

Heb. 9. 4.

Gen. 9 16.

is but a shadow, shall continue for euer in the sight of God, as the author to the Hebrewes sai's, that Christ is entred into heauen, *vt appareat nunc vultui Dei pro nobis*, to appeare now in the sight of God for vs. Therefore S. Iohn in the Reuelation witnesseth, that he sawe a doore open in heauen, and a rainebow round about the throne of God. Hee sawe a doore open in heauen, to teach vs that we can haue no accesse vnto the Father, but by Christ, neither yet by Christ simply, but as he is crucified, and hath set open a doore in his side for vs to enter by him. He sawe a rainebowe round about the throne of God, to teach vs that the throne of God would be altogether a throne of iustice, a throne of wrath, a throne of anger and indignation, were it not that the blood of Christ, spinning out as I may say still liuely and freshly in the sight of his father, maketh a rainbowe round about his throne, putteth him in minde of his couenant, appeaseth his displeasure, and so maketh his throne to all vs that loue him, a throne of grace, a throne of compassion, a throne of fauour and mercie

Gen. 32. 37.

cie in Christ. We read that Iacob pilled certaine rods, which beeing laid in the watering troughes before the sheepe, made them bring forth such lambes, as afterward fell to his own share. So likewise if we sinne, wee haue an aduocate with the father Iesus Christ the righteous, and he is the propitiation for our sinnes. The marke of the roddes in his wounds laid open in the sight of God, ingendreth and breedeth in him a loue and a liking toward vs, so that he conceiueth well of vs, and seuereth vs as good sheepe from the goates, and in the blood of the lambe is pleased and appeased, and satisfied for our sinnes. This blood is the blood of sprinkling, which speaketh better things then that of Abel. For Abels blood vpon earth cryed out once for vengeance, but Christs blood in heauen cries continually for mercie. One deepe calleth another, because of the noise of the water pipes. Christs woundes are the watering troughs and the water-pipes, by which all graces flowe vnto vs. So that one deepe calleth an other, because of the noise of the water pipes; because the

Heb. 12. 24

wounds of Christ make a continuall noise in the eares of his father, and the depth of the extreame misery which he was in vpon earth, calleth for the depth of Gods bottomlesse and infinite mercy in heauen. Thus these holy wounds of Christ pacifie and appease his father. For now Moyses standing in the gappe sues for pardon: the poore creeple lying at the beautifull gate, begg's an almes: Ezechias spreading open his letters, makes his supplication: Salomon stretching out his hands, offers vp his prayer: Epaminondas being wounded, mooues Agesipolis to saue Pelopidas: Seruilius discouering his wounds, perswades the people to grant Emilius triumph. Aaron burning incense in his golden censer, perfumeth the whole Sanctuarie: Noah pointing to his rainebowe, putteth God in mind of his promise: Iacob laying forth his roddes, make most of the lambes his owne: Abel holding vp his blood, cals and cries for mercie: Christ shewing his hands and his side appeaseth his father. As if our Sauiour should say thus vnto his Father, O my louing father, looke

looke vpon the face of thine annoin-
ted, looke vpon the hands, looke vpon
the side of thine annointed. The hands
of thine anointed, how cruelly they are
mangled, the side of thine annointed,
how wofully it is wounded. Behold,
and see, if there be any sorrowe like to
my sorrow. These hands can signifie
what exceeding sorrow I haue suffered:
this side can shew that I haue humbled
my selfe, and haue been obedient vnto
death, euen vnto the death of the crosse.
Therefore, O my deare father, Put thy
finger here, and see my hands; and put
forth thy hand, and put it into my side,
and as thou art not faithlesse, but faith-
full, so be not mercilesse, but mercifull
for my sake, and pitifull to thy people.
So much for the second cause, which is
to appease his Father.

The third cause, why Christ hath his
wounds yet to be seene in his bodie, is
to confound his enemies. When Saint
Paul the Apostle before his conuersion
persecuted the Church of God, Christ
called to him from heauen, and said,
Saul, Saul, why persecutest thou me?
Who art thou Lord, saies Saul? I am,
saies

saies Christ, Iesus of Nazareth, whom thou persecuteſt. Alluding to the title of his croſſe, which was, Iesus of Nazareth, King of the Iewes. At which words, Saul both trembling and aſtoniſhed, ſaid, Lord, what wilt thou haue me do? Now if Saul, who repented him afterward of his perſecuting Chriſt, ſtood ſo aſtoniſhed, when he heard but a peice of the title vpon his croſſe, how then ſhall all they bee aſtoniſhed, how ſhall they be confounded, which without any repentance or remorſe of conſcience, perſecute Chriſt continually, when at the latter day, not onely the title written ouer his head, but euen the verie print of the wounds in his hands and ſide, ſhall riſe vp in iudgement to condemne them? When like as Ioſeph ſaid to his brethren, I am Ioſeph your brother, whom you ſold into Egypt: ſo Chriſt ſhall ſay vnto them, I am Ieſus of Nazareth, whom you perſecuted and put to death? Wonderfull indeed is the feare and confuſion of a wicked conſcience. After that Herod had beheaded Iohn Baptiſt, he imagined ſtil he ſaw and heard that holy head, ſhowting

Act. 22. 8.

and

and crying out against him. Whereupon hearing the fame of Iesus, hee said not as others said, It is Elias, or, It is one of the Prophets: but, It is Iohn, saies he whome I beheaded, he is risen from the dead. Saying, whome I beheaded, hee confesseth not his fault in true repentance, but onely with his owne mouth bestreth witnesse of his owne wickednesse. In so much as that may be said to him, which Dauid said to the Amalakite, who brought him newes of Sauls death: Thine owne mouth testifieth against thee, saying, I haue slaine the Lords anointed. Now if the remembrance of this cruell act, so vexed and disquieted Herod day and night, that hee could take no rest for it, but still, thought waking, and dream'd sleeping, Iohn Baptist was risen againe, to be reuenged of him; how then shall they be affrighted, how shall they be confounded, which haue not beheaded Iohn, but crucified Christ, yea and crucifie him continually with their sins, when at the resurrection of all flesh, they shal see him whom they haue peirced, and wring their hands, and weep and waile before

Mark.6.16.

before him? Scipio appointed his sepulchre to bee so placed, as his image standing vpon it, might looke directly toward Africa, that beeing dead hee might still be a terror to the Carthaginians: after the same sort, the Prophet Esay prophesying of Christ, saith, In that day the roote of Iesse shall stand vp for a signe vnto the people, and euen his sepulchre shall be glorious. So that as the bodie of Cadwallo an auncient king of the Brittaines, being embalmed and dressed with sweete confections, was put into a brasen image, and set vpon a brasen horse ouer Ludgate, for a terrour to the Saxons: in semblable sort he that is called Faithfull and true shall sit vpon a white horse, and out of his mouth shall proceede a sharpe sword, wherewith he shall smite and slay the heathen. The sword wherewith Dauid hackt off Golias head, after he had wrested it out of his hand, was kept in the Tabernacle, wrapt in a cloath behind the Ephod. Which when Abimelech the Priest brought forth, Dauid said, There is none to that, giue it me. Christ also did conquer death euen with those wea-

Et erat sepulchrum eius gloriosum.

Hollinshed.

1. Sam 21. 9.

weapons and armour wherewith death assaulted him. And hee keepeth still a memoriall of his conquest in the tabernacle of his body. That as the Philistims were afraid, when they sawe Dauid fighting in the field with that sword: so all Christs enemies may bee confounded, when they shall see the signe of the sonne of man appearing in the clouds with power and great glorie. It was a strange miracle that of Aarons rodde which budded. Therfore the Lord said vnto Moses, Bring Aarons rod againe before the testimonie to bee kept for a token to the rebellious children. The bodie of Christ was a greene tree before it was crucified. After being dead, it was clung and drie like Aarons rod. But it budded, when as the third day it rose againe. Therefore it is kept still for a token to the rebellious children. That as Aaron convinced the murmuring Israelites, and confirmed the authority of his priesthood by the budding of his rodde, which otherwise was but a dead and a drie thing: so Christ may confound his enemies, when he shall shew such flourishing glorie, such excellent maie-

Numb. 7. 10.

maiestie in his bodie, which hath yet in it the tokens and the marks of death. It is reported that Zisca the valiant captaine of the Bohemians, commaunded that after his decease his skinne should be fleed from his bodie to make a drum which they should vse in their battels, affirming that as soone as the Hungarians, or any other their enemies should heare the sound of that drumme, they would not abide, but take their flight. And surely euery battel of the warriour is with noyse, & with tumbling of garments in blood, but this battell, wherein Christ shall tread Satan and all his enemies vnder his feete, shall bee with burning and consuming of fire. So that no drum can be more terrible then the last trumpet shal be, when the Lord Iesus shall shewe himselfe from heauen with his mightie Angels, and shall so come downe with the very same marks and scars in his skin, as the men of Galilie saw him ascending vp. They which dispatched noble Iulius Cæsar in the senate house, did set a good face of the matter a while, till Antonius the next day shew'd his robe in the market place all

Fox Act.

Dion. l. 44.

all bloody, cut and full of holes, as his enemies had left it. Then the people were so incensed and enraged against them, that they made the best of them al glad to hide their heads. The Romanes said, We haue no King, and therefore they slewe Cæsar: the Iewes said, We haue no King but Cæsar, and therefore they slew Christ. But at the day of iudgment, what shall Christ say? *Those mine enmies, which would not that I should raigne ouer them, bring hither, and slay them before me.* Then not onely the angels, but all creatures shall be ready to execute vengeance on these murtherers, when they shall see the robe of Christ washt in wine, and his garment in the blood of grapes. When Thamar Iudahs daughter in law was accused for committing folly in Israel, she sent to her father in law, saying, Looke I pray thee whose these are, the signet and the staffe. Iuda by and by knew them, and said, She is more righteous then I. And so shall Christs enemies be enforced to confesse him more righteous then thē selues, yea they shall be quite confounded, when they shall see how they haue

Gen 38.26.

haue abused him, when they shall see the marks, which their signet and staffe haue made, their signet in his hands, and their staffe in his side. The Prophet Daniel recordeth, that while Balthazer was drinking wine in the golden vessels, which he had taken out of the Temple, there appeared fingers of a mans hand that wrote vpon the wall, and the King saw the palme of the hand that wrote. Then his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one gainst an other. In this case of Balthazar wee may consider the state of the wicked, what it shalbe at the last day: when they shal see the fingers and the palmes of Christs hands, which they haue so pitifully wounded, writing down their doome, they shall tremble euery ioynt of them, and be at their wits ends; and they shall say to the mountaines, Fall on vs; and to the rocks, Couer vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe. Thus these victorious wounds of Christ shall confront and

Dan. 5. 6.

con-

confound his enemies. As Saul was astonished, when he heard Iesus of Nazareth calling to him: as Herod was affrighted when he thought Iohn Baptist was risen againe: as the Carthaginians were troubled, when they sawe Scipio's sepulchre: as the Saxons were terrified, when they saw Cadwallo's Image: as the Philistims were afraid whē they saw Dauids sword: as the Israelits were appaled, when they sawe Aarons rod: as the Hungarians were daunted, when they saw Zisca's drum: as the Romanes were dasht, when they saw Cęsars robe: as Iuda was ashamed when he sawe Thamars signet and staffe: as Balthazar was amazed when hee sawe the hand writing vpon the wall. So shall Christs enemies be confounded, when they shall see his hands and his side. As if our Sauiour should say thus to every one of his enemies, Thou enemie of all righteousnesse, Many things many times hast thou done against me, and hitherto haue I held my tongue; but now will I reproue thee, and set before thee the things that thou hast done. Thou art the man, thou art the

man, that didst murther me, and put me to a most shamefull death. Denie it if thou darst. Denie it if thou canst. These are thy marks which are yet to be seene in my hands. This deadly wound is thy doing, which is yet to be seene in my side. Therefore thine owne eyes shall giue euidence, and thine owne conscience shall giue sentence against thee. See now whether I say true or no. Look what thou hast done. Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithfull, but faithlesse, so looke for no mercie at my hands, but for shame and euerlasting confusion. So much for the third cause, which is to confound his enemies.

Verendum, ne illam vocem in iudicio suo ad vasa iniquitatis prolaturus sit, fer digitum tuum huc Cæsar. hom. 33.

The fourth cause, why Christ hath his wounds yet to be seene in his body, is to comfort his friends. Almighty God in the old law appointed cities of refuge, whether they which had sloned vnwillingly might flie and be safe, if they staied in any of them till the death of the high Priest. Our high Priest can yet plainly proone by his hands & side, that once he died for vs. Whether then should

Num. 35. 25.

ſhould we flie, ſinnefull ſoules; whether ſhould we flie for ſuccour and comfort but to Chriſt? His wounds only are the cities of refuge, wherein we are ſafe and ſecure, according to that of the Pſalmiſt, The high hills are a refuge for the wilde goates, and ſo are the ſtony rocks for the conies. O bleſſed be theſe high hills, bleſſed be theſe ſtony rocks, which protect & defend vs, yea though we haue willingly ſinned, not onely againſt the furie of man, and the rage of the world, but alſo againſt the terrible and dreadfull diſpleaſure of Almighty God. Therefore our Saviour ſpeakes to his Spouſe in this ſort, My doue thou art in the holes of the rocke, in the ſecret place of the ſtaires, ſhew me thy ſight, let me heare thy voice. Inſinuating, that the Church dares neither be ſeene nor heard of God, except ſhe be in the holes of the rocke, and in the ſecret places of the ſtaires. The rocke, is Chriſt. The ſtaires alſo and the ladder, whereby Iacob climb's vp to heauen is Chriſt. So that the doue, which is the Church, lying hid in the holes of this rocke, and in the ſecret places of theſe Can. 2. 14.

ſtaires, dreadeth nothing but with great boldnes, why doe I ſay boldneſſe? yea with great ioy, with great comfort, ſheweth her ſelfe to God, and ſpeaketh vnto him. Here the ſparrow findeth her a houſe, and the ſwallow a neſt, where ſhee may lay her young, euen thine Altar, that is thy wounds, whereby thou didſt offer vp thy ſelfe, as a ſacrifice for our ſinnes, euen thine altars, O Lord of hoſts, my King, and my God. When Elias flying from Achab came to Beerſheba, he ſate downe vnder a iuniper tree, and deſired that he might die. A iuniper tree maketh the hoateſt coale, and the cooleſt ſhadow of any tree. The coale is ſo hot, that if it be rackt vp in aſhes of the ſame, it continueth vnextinguiſhed by the ſpace of a whole yeare. Therefore whereas we read in the hundred and twentieth Pſalme, With hot burning coales; it is in the Hebrew, as S. Hierom noteth, with Iuniper coales. Which prooueth that Iuniper coales be the moſt hotburning coales that are. Now the coale is not ſo hot, but the ſhadowe is as coole. Inſomuch as the only ſhadow of the Iuniper tree, ſlaieth

Fabiolæ Manſ. 15.

and

and killeth ſerpents. Therefore Elias ſeeking to reſt himſelfe where he might be ſafeſt from ſerpents, and other daungers, ſat downe vnder a iuniper tree, and deſired that hee might die: For hee thought he could neuer with the ſparrow finde him a houſe, and with the ſwallow make him a neſt in a better place, thē where he was ouerſhadowed with that Iuniper tree, which ſhadowed out the tree of the Croſſe of Chriſt. Of which the Church ſai's, Vnder his ſhadowe had I delight, and ſat downe, and his fruite was ſweete vnto my mouth. So that if Simeon holding the child in his armes, deſired to die, how much more bleſſedly then might Elias haue departed now in peace, when as beeing wearied with the world, he was ſhadowed with the tree of life; and not onely held the child in his armes, but alſo was held himſelfe as a child in the wounded and naked armes of Chriſt. Notably alſo doth the ſtorie of Noah declare what ſingular comfort the faithfull finde in Chriſts woundes. For onely Noah ſaued all; onely Chriſt redeemeth all, Noah ſignified reſt: Chriſt is Gen. 6. 16.

our rest and peace. Noah saued all by the wood of the Ark: Christ redeemeth all by the tree of the crosse. Noah was tossed vp and downe vpon the waters: Christ saith to his father, Thou hast brought all thy waues vpon me. Noah saued all by the doore in the side of the arke: Christ redeemeth all by the doore in the side of his bodie. Noah the fortieth day after the decreasing of the flood opened the windowe: Christ the fortieth day after his resurrectiō, ascendeth vp and openeth heauen. Lo ye, how all things agree together. None but Noah, none but Christ: Noahs rest, Christs peace: Noahs arke, Christs crosse: Noahs water, Christs woe: Noahs doore, Christs side: Noahs windowe, Christs kingdome. The Prophet Hose foretelleth, that Ephraim shall flie away like a bird. This is fulfilled not only in Ephraim, but euen in all mankind. All haue gone astray; all haue flowen away from God: as a hauke which takes a check and giues ouer her pray: wherefore Christ holding out his wounded, and bloody hands, as meat to reclaime vs, calleth vs as it were, and saith, Returne

turne, returne, O Shulamite, returne; returne, that we may behold thee. Prudentius writeth, that when *Asclepiades* commaunded the tormentors to strike *Romanus* on the mouth, the meeke martyr answered, I thanke thee, O captaine, that thou hast opened vnto me many mouthes, whereby I may preach my Lord and Saviour: *Tot ecce laudant ora, quot sunt vulnera*, Looke howe many wounds I haue, so many mouthes I haue, to praise and laud the Lord. And looke how many wounds Christ hath, so many mouthes he hath to call vs to himselfe, so many lures he hath to make our soule flie for comfort onely vnto him. Manna was a most comfortable meate, which God gaue the Israelites. It was like to coriander seede, and the tost of it was like vnto wafers made with honey. This our holy Sauiour applieth to himselfe. For when the Capernites said, Our fathers did eate Manna in the desert, Iesus answered, Your fathers did eate Manna in the wildernesse, and are dead. I am the liuing bread, which came downe from heauen. Therefore as then there was a gol-

Can. 6. 12.

Exod. 16. 32.

den pot of Manna kept in the Tabernacle, that the posteritie might see the bread wherewith the Lord fed them, so there is yet a golden pot of Manna kept in heauen, that the faithfull in all ages may taste and see how sweete the Lord is, which feedeth them with his owne body and blood, the least droppe whereof, though it be as small as a coriander seede, yet it is as sweet as a wafer made with honey. Hard it is to giue reason wherefore Christ, when he came to the citie of Sichar in Samaria, where was Iacobs well, sate downe vpon the well about the sixt houre. But certainly he did this, not so much for himselfe as for vs. That hereby we might learne when the sunne is hotest about the sixt houre of the day, whē we are most exercised with afflictions, when we are sorest grieued for our sins, alwaies to haue recourse vnto Christ, alwaies to goe with the King into the wineseller, alwaies to sit downe vpon Iacobs well. Of which the Prophet Zacharie saith, In that day there shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and

Bernard de amor. dei. c. 3.

Ioh. 4. 6.

for

for vncleanenesse. Whereupon S. Austin saith verie diuinely, In all aduersities, saies he, I could neuer yet find any remedie so comfortable and so effectuall, as the wounds of Christ. Christ is not vnlike to the poole in Ierusalem, called Bethesda, hauing fiue porches, which being troubled by an angel, healed any man that went first into it, what soeuer disease he had. Bethesda signifieth the house of effusion or powring out, in which house Christ dwelt when he powred out his blood and his soule for our saluation. Therefore he alone is the angel, which came downe at a certaine season into the poole, and troubled the water: because when the fulnes of time was come, he came into the world to be troubled himselfe, and to be crucified, that he might heale not onely that one man which had been diseased eight and thirtie yeares, but euen all mankinde, with the troubled water and blood which issued out of his side. So that there is nothing so comfortable for sicke and sinnefull men, as to sit in the seates and porches of this poole. Wonderfull are the words of the Prophet

In omnibus aduersitatibus nõ inueni tam efficax remedium quam vulnera Christi. Manu.22.

Ioh.5.2.

Esa 40.11

phet concerning Christ, He shall feede his flocke like a shepheard, he shall gather the lambs with his armes, and carry thē in his bosom. Which was prefigur'd in the high Prieſt, who did beare vp with his shoulders a breastplate, wherein were the names of the twelue tribes, written in twelue precious stones. That which the shepheard doth with his armes and bosom: that which the high Prieſt doth with his shoulders & breast: that doth Christ with his hands and side. He is the good shepheard, which bringeth home the loſt sheepe vpon his shoulders. Yea he writeth the names of all his sheepe in his precious wounds, which are the precious stones vpon his breast-plate, that both declare his loue to vs, & also allure vs to loue him. This makes Dauid say in great deuotion, The Lord is my shepheard, therefore can I lacke nothing. He shall feede me in a greene pasture, and lead mee forth beside the waters of comfort. For as the henne gathereth her brood vnder her wings: so God gathereth his children together. And as an eagle stirreth vp her nest, flotereth ouer her birds, taketh

Deut 32 11.

them,

them, and beareth them on her wings: ſo Chriſt, carrieth vs vp in his hands to the high places of the earth, and cauſeth vs to ſucke honie out of the ſtone, and oyle out of the hard rock. Butheius an excellent painter, painted an eagle carrying Ganimedes into heauen, ſo nicely and tenderly, that her talents did not hurt him, but onely beare him vp. And in like ſort, Chriſt beareth vs vp in his hands, that we daſh not our foot againſt a ſtone; yea his right hand is vnder our head, and his left hand doth embrace vs, ſo that though we ſhould fal, yet we cannot be hurt, becauſe the Lord ſtayeth and ſupporteth vs with his hand. Therefore S. Chryſoſtome giues vs good counſell, not to haue iayes eyes but eagles eyes, that wee may behold theſe hands of Chriſt, and ſee his ſide in the Sacrament. For indeede as often as we celebrate the memorie of our Lords death, Chriſt our Sauiour, deliuering the bread and the cuppe by his miniſter, ſaith in a ſort to euerie faithful receiuer, Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe, but faith-

quia Dominus ſupponit manum ſuam.

faithfull. But yet we ſhall not alwaies drinke of this fruit of the vine. The time will come, when we ſhall drinke a new kinde of wine in Chriſts kingdome. Wherefore he ſaies, As often as ye ſhall eate this bread, and drinke this cup, you ſhall ſhew the Lords death til he come. Till he come. Declaring hereby, that when he is come, his death ſhall bee ſhewed an other way. Namely, by his wounds, which alwaies he ſheweth to his Saints. Euen as we ſing in that heauenly Hymne or Pſalme, The humble ſuit of a ſinner; Whoſe bloody wounds are yet to ſee, though not with mortall eye, yet doe thy Saints behold them all, and ſo I truſt ſhall I. O how vnſpeakeably doe the Saints reioyce, how glorioufly alſo ſhall we triumph! when we ſhall ſee Chriſt in his kingdome, and behold thoſe bleſſed wounds of his, whereby he hath purchaſed ſo many, and ſo great good things for vs? This is the new wine, which we ſhall drinke. This is the Euchariſt of the Angels: the food of the Elect: the ſpirituall banket of the Saints. For whereſoeuer the dead bodie is, thither ſhall the eagles reſort.

And

And we that with eagles wings flie vp by faith into heauen, ſhall euer reſort to this dead bodie, and we ſhal vnſatiably deſire to feede our eyes, and our ſoules with the ſight of Chriſt, who was once dead, and euen now hath in his bodie thoſe skarres which continue the memorie of his death, that in all eternitie it may neuer be forgotten. Thus theſe heauenly wounds of Chriſt delight and comfort his friends. As the cities of refuge, which ſaue the ſinner: as the holes of the rock, which defend the doue; as the ſhadow of the iuniper tree, which reuiueth the wearied; as the doore of the Arke, which preſerueth the world: as the lure of the foule, which calleth home the Shulamite: as the pot of Manna, which nouriſheth the Iſraelite: as the well of Iacob, which refreſheth the thirſtie: as the poole of Bethesda, which healeth the ſicke: as the armes of the ſhepheard, which gather his lambs: as the wings of the eagle, which beare vp her birds. So doe the hands and ſide of Chriſt comfort his friends. As if our Sauiour ſhould ſay thus to euery one of his friends, Can a mother forget her child,

child, and not haue compaſſion on the ſon of her wombe? though they ſhould forget, yet would not I forget thee. Behold, I haue grauen thee vpon the palmes of my hands. Here I haue ſtill in my hands that price of thy redemption, which I paid for thee, ſo that no man can take thee out of my hands. Yea I haue written and ſealed thy ſaluation in my ſide. A ſpeare is the penne: my blood is the inke: my body is the paper. Here thou maiſt ſee the bowels of my compaſſion, thorough the wounds of my paſſion. Aſſure thy ſelfe therfore, aſſure thy ſelfe of my loue, of my good will, of my fauour for euer. Make no doubt of it. If thou doubt any thing, Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe, but faithful. So much for the fourth cauſe, which is to comfort his friends.

You ſee then, bleſſed Chriſtians, you ſee how theſe cauſes of Chriſts wounds differ one from an other. The firſt cauſe, to approoue his reſurrection, was, but neither is, nor ſhall bee. The ſecond cauſe, to appeaſe his Father, was and

and is, but ſhall not be. The third cauſe, to confound his enemies, neither was, nor is, but ſhall be. The fourth cauſe, to comfort his friends, both was, and is, and ſhall be. So that Chriſts wounds, did ſerue, to approoue his reſurrection, onely between his reſurrection, and his aſcenſion: doe ſerue to appeaſe his Father, onely between his aſcenſion, and his ſecond comming: ſhall ſerue to confound his enemies, onely at the day of iudgement: did, doe, and ſhall ſerue, to comfort his friends, for euer. Wherfore though wee be neuer ſo great ſinners, yet let vs neuer deſpaire of the grace and mercie of Chriſt. His hands are ſtill ſtretched out to embrace vs, his ſide is alwaies open to receiue vs. Therefore let vs creepe low, and come humbly to him, that wee may with the woman in the Goſpel, touch but the hemme of his garment; nay that we may with S. Iohn, leane vpon his bleſſed boſome; yea that we may with S. Thomas in this place, put our fingers into his hands, and our hands into his ſide. And euen as Conſtantine the great vſed to kiſſe that eye of Paphnutius which was boared out in Maximi-

Maximinus time, and the Iaylor in the Acts, washed S. Pauls stripes and vvounds: so let vs kisse the Sonne least he bee angry, and honour his holy vvounds, vvich are the precious balme vvherevvith he hath healed vs, and restored vs to euerlasting life. To the vvhich vve beseech thee, O good Lord to bring vs, not for our ovvne deserts or merits, but for the tender bovvels of Christ Iesus loue and mercie tovvard vs, to vvhom vvith the Father, and the holy Ghost, bee all honour and praise both novv and for euermore, Amen.

FINIS.

MATTH. 5. v. 19.

He that both doeth and teacheth, the same shall be called great in the kingdome of heauen.

BEloued in our Lord and Sauiour Iesus Christ, It is a verie monstrous thing, that any man should haue more tongues then hands. For God hath giuen vs two hands, and but one tongue, that we might doe much, and say but little. Yet many say so much and do so little, as though they had two tongues, and but one hand: nay, three tongues and neuer a hand. Insomuch as that may be aptly applied to them, which *Pandulphus* said to some in his time: You say much, but you doe little; you say well, but you doe ill: againe, you doe little, but you say much: you doe ill, but you say well. Such as these (which do either worse then they teach, or else lesse then they teach: teaching

τὰ καλὰ μὴν λαλεῖτε ἀλλα ταῦτα μὴ ποιεῖτε. τὰ καλὰ δε ποιεῖτε ἀλλα ταῦτα μὴ λαλεῖτε

others to doe well, and to do much, but doing no whit themselues) may be resembled to diuerse things. To a whetstone, which being blunt it selfe, makes a knife sharpe. To a painter, which being deformed himselfe, makes a picture faire. To a signe, which beeing weather-beaten and hanging without it selfe, directs passengers into the Inne. To a bell, which beeing deafe and hearing not it selfe, calls the people into the Church to heare. To a nightingale, which beeing restles and sitting vpon a thorne her selfe, brings others by her singing into a sweete sleepe. To a goldsmith, which beeing beggerly and hauing not one peice of plate to vse himselfe, hath store for others which he shewes and sells in his shoppe. Lastly, to a ridiculous actor in the citie of Smyrna, which pronouncing; *ô cœlum*, O heauen, pointed with his finger toward the ground: which when *Polemo* the cheifest man in the place sawe, he could abide to stay no longer, but went from the company in a chase, saying, This foole hath made a soleciſme with his hand: hee hath spoken false Latine with his hand.

hand. Such are all they, which teach one thing and do another: which teach well, and doe ill. They are like a blunt whetstone: a deformed painter: a weather-beaten signe: a deafe bell: a restles nightingale: a beggerly goldsmith: a ridiculous actor, which pronounceth the heauen, and pointeth to the earth. But he that sitteth in the heauen, shall laugh all such to scorne, the Lord shall haue them in derision, and hisse them off from the stage. Because howsoeuer they haue the heauen commonly at their tongues ende, yet they haue the earth continually at their fingers ende. So that they speake false Latine with their hand; nay that which is worse, they speake false Diuinitie with their hand. Whereas we might easily auoide all such irregularitie, & make true congruity betweene the tongue and the hand, if we would make this text of holy Scripture, the rule of our whole life. For then, I assure you, we should euery one of vs play our parts so well, that in the end, the tragedie of this wofull life beeing once finished, we should haue an applause and a *plaudite* of the whole

theatre, not onely of men and Angels, but euen of God himselfe, who doth alwaies behold vs. Wherefore out of these fewe words, let vs obserue these two parts. The first negatiue, what must not be: neither Pastor nor people must teach one thing and doe another: That must not be. The second affirmatiue, what must be: both Pastor and people must doe that themselues, which they teach others to doe. That must be. For He that both doth and teacheth, the same, shall be called great in the kingdome of heauen.

Diuision.

First, that the Pastor must not teach one thing and doe another, appeareth in the fourth of Leuiticus. Where almighty God appointeth the selfe same sacrifice should be offered for the sinne of the Priest, which is offered for the sinne of the whole people. So that all the people may better sinne, though it be a thousand times, then the Priest may sinne though it be but once. For the people sinning, offend onely by their sinne: but the Priest sinning offendeth more by his example, then by his sinne. Therefore Moses beeing commaunded by

Leu. 4. 20.

Exod. 4.

by throwing downe his rod, to worke miracles, deliuered it to Aaaon, To signifie, that especially it belongeth to him to doe somewhat himselfe, whose duty is to teach others. Whereupon also our Saviour giues vs a caueat, to beware of false Prophets, because they say and do not. They say one thing, and doe another. They bind heauie burthens which they tie vpon other mens backes, but touch not those burdens themselues, so much as with the least of their fingers. So that that which was fondly and falsly said of Christ, He saued others, himselfe he cannot saue: may be fitly & truly said of these; They saue others, themselues they cannot saue. Whereas the Apostle making Timothy an example for all ministers to follow, writeth thus to him; Take heed to thy selfe, and to doctrine: for in doing so, thou shalt both saue thy selfe, and them that heare thee. By taking keede to thy doctrine, thou shalt saue them that heare thee: by taking heede to thy selfe, thou shalt saue thy selfe. Otherwise if thou take heede to thy doctrine, and not to thy selfe, thou maiest well saue others that heare thee,

Exod 7.

Matth.23.3.

Luk.11.46.

Matth.27.42.

1.Tim.4.16.

but thy selfe thou canst not saue. Thou maiest well preach to others, but thou shalt be sure to prooue a cast-away thy selfe. For when two pray, if the one
1.Cor.9.17. blesse, and the other curse, whose prayer will God heare? And is it not then much more dangerous, when out of one and the selfe same mouth commeth
Iam.3.10. both blessing and cursing? When one and the selfe same Minister, teacheth well, whereby the people are blessed, and yet doth ill, whereby he himselfe is accursed? Is it not likely that God will rather respect his cursed doing to punish it, then regard his blessed teaching to praise it? Certainly the Psalmist puts the matter out of all doubt, where he
Psal.8.2. saies, That God will surely cast away, God will reiect, God will destroy the enemy and the auenger. The enemie and the auenger: Who is he? He that is an enemy to Gods glorie in that he doth ill, and yet would seeme to be an auenger, to be a maintainer, to be a defender of Gods glory, in that he teacheth well, he is the enemy and the auenger. And such an one as this, which is indeede an enemie, and yet would seeme

seeme to bee an auenger, which is indeed a foe, and yet would seeme ro be a friend, which doth indeed ill, and yet would seeme to teach well, such an one I say, will God destroy. To the wicked thus saith the Lord, Why doest thou preach my lawes, and take my statutes in thy mouth, whereas thou hatest to be thy selfe reformed by them, and hast cast my words behinde thee? By thine owne mouth, by thine owne confession I will condemne thee, thou naughtie, thou lewd seruant. Thine owne words shall accuse thee, and not I, yea thine owne lips shall beare witnesse against thee. For why goest thou about to take a little moate out of thy brothers eye, and doest not first cast out that great beame which is in thine owne eye? Why goest thou to other mens houses, and prieste into other mens matters, and doest not first go to thine owne house, and see that all bee well in thine owne heart? What meanest thou to doe? Thou that teachest others, doest thou not teach thy selfe? Thou that preachest a mā should not steale, dost thou steale? If thou be a preacher, then preach to

Psal.50.16.

Luk.19.22.

Iob.15.6.

Matth.7.5.

Mark.5.16.

Rom.2.22.

thy selfe as well as others. If thou be a Physitian, then cure thy selfe as well as others. Seeing indeed as Hierome writeth, he is too nice and to daintie a Physitian, either for the body or els for the soule, which prescribeth fasting to others, and is sicke of a surfet himselfe. Wherefore the godly Pastor must not prescribe fasting to others and be sicke of a surfet himselfe: he must not teach one thing and doe an other. For not he that onely teacheth, but He that both doth and teacheth, the same shall be called great in the kingdome of heauen.

Luk.4.23.

Delicatus magister est, qui pleno ventre disputat de ieiunio.

Now the people also are forbidden to teach one thing and doe an other, as well as the Pastor. For all Christians must imitate the example of Christ. And for Christ S. Iohn tells vs, that he was full of grace and truth. The fulnesse of his truth, made him teach well: of his grace, doe well. Saint Peter likewise, that hee did no sinne, neither was there guile found in his mouth. Many haue no guile found in their mouthes, which notwithstanding doe sinne. But euen as Christ had neither guile

Ioh.1.14.

1.Pet.2.22.

guile in his teaching, nor yet ſinne in his doing: ſo wee that are Chriſtians muſt neither deceiue others by teaching guilfully, nor yet deceiue our ſelues by doing ſinnefully. For wee knowe that not euery one that ſaith, Lord, Lord, ſhall be ſaued. Neither yet euery one that ſaith, The Temple of the Lord, the Temple of the Lord, ſhall be bleſſed. Seeing oftentimes a man, the nearer he is to the Temple of the Lord, the further hee is from the Lord of the Temple. Therefore as that figtree was accurſed, which did beare leaues and no fruit: ſo ſhall euery man be accurſed which beareth leaues without fruit. I meane a flouriſh of teaching, without any fruit of doing. Yea ſuch a man being once accurſed, ſhall be euer tormented. For knowing his maſters will, nay knowing it ſo well, that he is able to teach it others alſo, and yet doing it not himſelfe, he ſhall be beaten with many ſtripes. Chryſoſtome ſaith, that drunken men haue both ſtrings wherewith their tongues are tied, ſo that they can teach nothing well; and alſo ſtrings wherewith their hands are tied, ſo that they

Matth.7.21.

Ier.7.4.

Mark.21.14.

Luk.12.47.

καὶ γλωσσοπείδας καὶ χειπείδας.

they can doe nothing well. They are both tongueti'de, and handti'de. But such as knowe their masters wil, and do it not, are worse then drunken men. For though the string of their tongue bee loose, as that stammerers in the Gospell was, so that they can teach wel enough: yet the string of their hand is not loose, their hand is still bound vp in their bosome, as that loyterers in the Proverbs is, so that they can doe nothing well. Therfore they draw neere to God with their tongues, but are far from him with their reines. Yea they are so farre from comming to him with their hearts, that they neuer come neere him so much as with their hands. But though they haue the smooth tongue of Iacob, which teacheth well; yet they haue the rough hand of Esau, which doth ill. Such doe not touch Christ, but throng Christ. They touch Christ, as the good woman did, which follow him, and come neere vnto him by well doing. They throng Christ, as the rest of the people did, which oppresse and ouerwhelme him with a multitude of words, without any matter or manner of doing; which are as

Mark.7.35.

Pron.26.15.

Ier.12.1.

Gen.27.22.

Luk.8.45.

as wells without water, or as clouds without raine. Such as the Prophet Ieremie speaketh, doe steale Gods word. They haue not onely false and lying tongues, but also filching and stealing tongues. For teaching well, and doing ill, their teaching doth not become them, it doth not beseeme them, it doth not belong vnto them. It is strange that a man should steale with his tongue: euen as it is strange also, that a man should speake with his hand. Yet as I noted before, that these speak false construction with their hand: so now I note that these steale true construction with their tongue. They steale their words, I say, howsoeuer otherwise they be most true, who as Austin writeth, would seeme to be righteous in that they teach the words of God, whereas indeed they are vnrighteous, in that they doe the works of the deuill. Wherefore we that are a holy people, must not teach the words of God, and doe the workes of the deuil; we must not teach one thing, and doe an other. For not hee that only teacheth, but Hee that both doth and teacheth, the same shall be called great

1. Pet. 2. 17.

Furantur verba. Ier. 23. 30.

Qui boni volunt videri loquendo quæ dei sunt, cum mali sint, faciendo quæ sua sunt. August.

great in the kingdome of heauen.

Thus much for the first part negatiue, what must not be. Neither Pastor nor people, must teach one thing, and doe another. That must not be.

The second part affirmatiue followeth, what must be. Both Pastor and people must do that themselues which they teach others to doe. That must be. First, for the Pastor he hath two kind of garments. A breastplate, and an Ephod. The breast-plate shewes that hee must haue science to teach: the Ephod shewes that hee must haue conscience to doe that which hee teacheth. And in the verie breastplate it selfe is written, not onely Vrim, but also Thummim. Vrim signifies light. Thummim signifies perfection. To prooue that the Pastor, must not onely be the light of the world, but also the salt of the earth: not onely a light of direction in his teaching, but also a patterne of perfection in his doing. For euen as the snuffers of the tabernacle were made of pure gold: so Preachers which should purge and dresse, and cleare others that they may burne-out brightly, must be made of pure

Exod 28.4.

Exod.28.30.

Exod.25 38.

pure gold, that by doing well they may also shine themselues. Hence it is that the Prieſt hath out of the ſacrifices for his ſhare, the ſhake-breaſt & the right ſhoulder. The ſhake-breaſt puts him in mind of teaching well: the right ſhoulder puts him in mind of doing well. That great Prophet Elias is called, The horſeman and the Chariot of Iſrael. A horſeman directs the chariot, and keeps it in the right way: a chariot goes in the right way it ſelfe. And ſo a Miniſter muſt not onely as a horſeman direct others, and ſet them in the right way, but alſo as a chariot, he muſt follow a good courſe, and walke in the right way himſelfe. He muſt be both the horſeman, that teacheth, & the chariot that doth; both the horſeman and the chariot of Iſrael. Therefore he hath vpon the fringes of his veſture pomgranats, and bels. Many preachers are full of bells which make a great ringing and gingling, but becauſe they haue not pomgranats as well as bels, therefore all the noiſe that they make is but as ſounding braſſe, or as a tinckling cymball. For the godly paſtor muſt not only ſay wel, and ſound out

Num. 8.18.

2 Reg. 2.12.

Exod 39.25.

out the word of the Lord to others clearely as a bell, but also hee must doe well, and as a pomgranate be fruitfulll himselfe and full of good workes. Euen as the pillers of the Tabernacle were made of Shittim wood, and ouerlaid with pure gold: so preachers (which are called in the Epistle to the Galatians the pillers of the Church) must not onely be ouerlaid outwardly with pure gold, teaching the word of God purely, but also they must doe as they say, and inwardly bee made of Shittim wood, which neuer corrupteth, neuer rotteth, hauing no corruption, no rottennesse in their liues. Hereupon our Lord, speaking to his Prophet saies, Lift vp thy voice as a trumpet. Diuers things there are which sound louder then a trumpet; The sea, the thunder, or such like. Yet he saies not, Lift vp thy voice as the sea, or lift vp thy voice as the thunder, but lift vp thy voice as a trumpet. Because a trumpeter when he sounds his trumpet, he windes it with his mouth, and holds it vp with his hands: and so a Preacher, which is a spirituall trumpeter, must not onely by teaching well, sound

Exod. 26. 37.

Esa. 58. 1.

ſound forth the word of life with his mouth, but alſo by doing well hee muſt ſupport it, & hold it vp with his hands. And then doth he lift vp his voice as a trumpet. Thoſe myſticall beaſts in Ezekiel, which S. Gregorie vnderſtandeth to be the Miniſters of the Church, had hands vnder their wings. Many Preachers are full of feathers, and can ſoare aloft in a ſpeculatiue kind of diſcourſing: but if you ſhould ſearch for hands vnder their wings, perhaps you ſhould ſcarſe finde many times ſo much as halfe a hand amongſt them. But the godly Paſtor muſt haue not onely wings of high wiſedome and knowledge, but alſo hands vnder his wings to doe that which he knoweth. For as the Prophet Malachie witneſſeth, The Prieſts lips ſhould keepe knowledge. He ſaies not, they ſhould babble or vtter knowledge to others, and haue no care to keepe it themſelues. But hauing deliuered it to others, they muſt as well as others obſerue and doe it themſelues. And then indeede may their lips rightly be ſaid to keepe knowledge. For euen as they which repaired the walls of Ieruſalem, held

Ezec. 1. 9.

Mal. 2 7.

held a ſword in one hand, and wrought
Neh.4.17. with the other: ſo Preachers which by winning ſoules repaire and build vp the walls of the heauenly Ieruſalem, muſt not onely hold the ſword of the ſpirit, which is the word of God in one hand, but alſo they muſt labour with the other hand. Elſe they ſhall pull downe and deſtroy rather then build vp. But if they doe as faſt as they ſay, then they ſhall build apace, and edifie very much. Therefore Saint Paul exhorteth Timothie to ſhew himſelfe a workeman,
2.Tim.2.15. which needeth not to be aſhamed, diuiding the word of God aright, Hee muſt not onely be a word-man, but alſo a work-man. He muſt not onely hold a ſword in one hand, to diuide the word of God aright, but alſo labour with the other hand, and DOE his beſt to ſhew himſelfe a workeman which neede not be aſham'd. And the ſame Apoſtle exhorteth the ſame Timothy againe, to
2.Tim 1.13. ſhew the true patterne of wholeſome words. Holeſome words is ſound teaching: the true patterne of holeſome words, is well doing. So that he ſhews the true patterne of wholeſome words, which

which patternes & ſamples his teaching *by doing*, making them both matches & paires, ſo that (as Marke the Eremite ſpeaketh) a man may eaſily read all his ſermons, and all his exhortations to others, written downe as it were, and expreſſed in the lines of his own life. And thus muſt euery faithfull preacher doe. He muſt haue not only a breſt-plate, but alſo an Ephod; he muſt haue written in this breſt-plate, not onely Vrim, but alſo Thummim: he muſt be like the ſnuffers of the tabernacle, not only purging others, but alſo made of pure gold himſelfe: hee muſt haue for his ſhare of the ſacrifices not onely the ſhake-breſt, but alſo the right ſhoulder: he muſt be as Elias was, not onely the horſeman, but alſo the chariot of Iſrael: hee muſt haue vpon the fringes of his veſture, not onely bells, but alſo pomgranats: hee muſt be like the pillers of the tabernacle, not only ouerlai'd outwardly with gold, but alſo inwardly made of Shittim woode: hee muſt not onely lift vp his voice, but alſo lift it vp as a trumpet: he muſt not onely haue wings, but alſo hands vnder his wings: he muſt not

onely with his lippes vtter knowledge to others, but alſo keepe knowledge himſelfe: hee muſt not onely hold a ſword in one hand, but alſo labour with the other hand: he muſt not onely deuide the word of God aright, but alſo ſhewe himſelfe a workeman which needs not be aſhamed: he muſt not onely deliuer holeſome words, but alſo ſhewe the true patterne of holeſome words, which is a godly life. The ſumme is this: The faithfull Paſtor muſt not onely teach well, but alſo DOE well. He that both doth and teacheth, the ſame ſhall be called great in the kingdome of heauen.

Now the people likewiſe are commanded to DOE that themſelues, which they teach others to doe, as well as the Paſtor. We read that Abraham buried Sarah in the caue of Macpelah, that is in a double ſepulchre. Hee that buriеth his minde in knowledge onely, without any care of practiſe, he buries Sarah in a ſingle ſepulchre: but he that buries his minde as well in the practiſe and feeling of religion (which is all in all) as in the knowledge and vnderſtanding

Gen.23.19.

of

of it, he buries Sarah in a double ſepulchre. And ſo muſt all we doe which are the true children of Abraham. For then with Abraham burying our ſpirit in a double ſepulchre, we ſhall with Elizeus haue a double ſpirit. A ſpirit that as well *doeth*, as teacheth. God appointed Moſes to make a lauer with a baſe or a foote. Now the word *Labium*, ſignifies as well a lippe, as a lauer. So that the lauer which waſheth muſt haue a baſe, and the lippe which teacheth muſt haue a foote. Otherwiſe if teaching doe not ſtand vpon *doing* as vpon a foote, then ſurely it is footeleſſe, and ſo conſequently it is booteleſſe, and altogether vnprofitable. Holy Iob ſaies thus, Though mine aduerſarie ſhould write a booke againſt me, would not I take it vpon my ſhoulder, and bind it as a crowne vnto me? That which he ſaith of his aduerſaries booke, may not altogether vnfitly bee applied to Gods booke, which we muſt ſtudie, not ſo much that we may bind it to our head, or beare it in our memorie to teach it, as that we may beare it vpon our ſhoulders to DOE it. Then ſhall it be euery

Exod. 30.18.

Iob. 31.36.

way a crowne vnto vs. Simeon the
Eccles 50.20. sonne of Onias was as a faire Oliue tree
that is fruitfull, and as a Cypres tree,
which groweth vp to the clouds. A
Cypres tree is high but barren: an O-
liue tree is fruitfull but lowe. So a Chri-
stian muſt, not onely as a Cypres tree
reach vp to the clouds, by a high gift in
teaching, but alſo hee muſt as an oliue
tree bring forth the oyle of mercy, and
be euery way fruitfull in doing. Then
he ſhall be like Simeon, neither low nor
barren. But though he be an oliue, yet
he ſhall be as high as the cypres tree;
and though he be a cypres, yet he ſhall
be as fruitfull as the oliue tree. Noah is
Gen. 6.16. appointed to make a windowe in the
toppe of the Arke, and a doore in the
ſide of it; A windowe is for the eye
onely to looke out; a doore is for the
whole bodie to goe out. And in like
manner a godly man, muſt not haue a
windowe for contemplation as Daniel
had, who ſaid his praiers thrice a day
looking out of his chamber windowe;
but alſo he muſt haue a doore for action
as Abraham had, who entertained his
gueſts about the heat of the day ſitting
in

in his tent doore. At the windowe of contemplation he muſt meditate and looke to his teaching; at the dore of action hee muſt goe forth to his doing. Threfore by the olde lawe all thoſe beaſts are accounted vnclean that chew the cud, but diuide not the hoofe; which lawe was not made for beaſts, but for men. To admoniſh vs, that all they are vncleane in the ſight of God, which chewe the cudde by meditating of his word to teach it, and yet diuide not the hoofe by following the ſame to doe it. When Gedion went to warre againſt the Madianites, he ſent home againe thoſe ſouldiers which kneeled down to lappe water, and tooke thoſe only with him, which lapt out of their hands. Becauſe indeede they are nor fit to be ſoldiours in Chriſts campe, which haue mouthes to ſay ſomewhat, but no hands to do any thing. For if they haue no hands to helpe themſelues, much leſſe to hurt their enemies. And looke how theſe Souldiers did put their hands to their mouth; in like ſort the wiſe woman putteth her fingers to the diſtaffe. Now there is a great reſem-

Leuit. 11.4.

Iud. 7.6.

blance betweene the distaffe and the tongue. For as a thread either longer or shorter is spun off from the distaffe; so from the tongue a speach. Therefore he may be said to put his fingers to the distaffe, which puts his doing to his teaching, and doeth that which hee teacheth. Our Saviour speaking to his Spouse, saies thus, Let me see thy sight, let me heare thy voice. As if he should say, Let me not onely heare a voice of of thy teaching, but also see a sight of thy doing. Let me see thy sight, let me heare thy voice. Whereupon Seneca saies fitly, Be sure thou imitate him aboue all other, whome thou maist admire more when thou seest his sight, then when thou heareſt his voice. So Paul wisheth the Philippians to follow those things which they had heard of him, and seene in him. His teaching they had heard of him: his doing they had seene in him. So Moses was mighty in words, and in deedes: Not mighty in words, and weake, or no body in deedes: but mighty in both, in words and in deedes, in teaching, and in doing. So Aarons rod brought forth blos-

Prou.11.19.

Eum eligas magistrum quem magis admireris cum videas, quam cum audias.

Phil.4.9.

Act.7.22.

Numb.17.8.

ſomes, and almonds. Now as almonds are the fruit of bloſſomes: in like ſort doing is the fruit of teaching. So the Baptiſt was a ſhining, and a burning light, He ſhined in knowledge, which made him able to teach well, hee burned in zeale, which made him willing to doe well. So Dauid ſaies, Eſtabliſh me with thy free ſpirit, then ſhall I teach thy way vnto the wicked. He did not onely teach others the way of God, but alſo he was eſtabliſhed with the free ſpirit of God to *doe* well himſelfe. So Titus was an example of good workes, and vncorrupt doctrine. Vncorrupt doctrine is teaching well: good workes is doing well. How then was he an example of good workes, and vncorrupt doctrine? Clemens Alexandrinus makes the anſwer. Teaching as he did, and doing as he taught, he was an example of good workes and vncorrupt doctrine. And ſo muſt euery one be which is the ſincere ſeruant of God. He muſt with Abraham bury Sarah not onely in a ſepulchre, but alſo in a double ſepulchre: he muſt with Moſes make him, not onely a lauer, but alſo

Ioh 5.35.

Pſal 51.12.

Tit.2.7.

a base: hee must with Iob, not onely bind the booke to his head, but also beare it vpon his shoulders: he must with Simeon, not only be a cypres tree, but also an oliue tree; he must with Noah make him not only a window, but also a dore: he must with those cleane beasts, not onely chewe the cudde, but also diuide the hoofe: he must with those valiant Soldiers, not only bow down his knees, but also lift vp his hands to lap water: he must with the wise woman, not only haue a distaffe, but also puts his fingers to it: he must with the Church, not onely let Christ heare his voice, but also let him see his sight: euē as Pauls excellent vertues were not only heard of him, but also seen in him; euē as *Moses* was mightie, not only in words, but also in deeds: euen as Aarons rod did beare not onely blossoms, but also almonds: euen as *Iohn Baptist* was a light, not onely shining, but also burning: euēas king Dauid was a prophet, not only teaching others, but also established with grace himself: euen as Titus was an example, not onely of vncorrupt doctrine, but also of good workes. The summe of all is this: The sincere

sincere seruant of God, must not onely teach well, but also DOE well. For He that both doeth and teacheth, the same shall bee called great in the kingdome of heauen.

Now then, beloued, let vs blush, and be ashamed, that euen the verie Gentiles should goe before vs in this point. Sosiades a heathen man could say thus much, Better done then said. A good thing if thou knowe it, doe it. It is written of Iulius Cæsar, that he neuer said to his souldiers, *Ite*, but *Venite*: he neuer said, Goe ye yonder, but Come ye hither, I will goe with you; nay, I will go before you. And so sayes our heauenly Captaine and conquerour Iesus Christ, not *Ite*, but *Venite*, Come vnto me all ye that labour, and learne of me, because I am meeke and humble in heart. Hee saies not, because I talke of my humilitie, but because I am humble, because I shewe the practise of it continually in my selfe. I (saies he) came downe from heauen to earth, I left my Fathers bosome, and tooke a traytors kisse, to teach all men true humilitie. Therefore there is no teacher to me, there is no master

master to me: Learne of me, because I am meeke and humble in heart. This kind of instruction both by teaching, and by doing, is that two-edged sword which proceedeth out of the mouth of the Lambe. For tell me I pray you (if it be no trouble to you) tell me, what is the reason thinke you, why so many Preachers in their Churches, so many masters in their families, seeke to redresse abuses, striue against sinnes, and yet preuaile so little, but onely because they fight not with this two-edged sword, but with a backsword: the sword which they fight withall is very sharpe, and cuts deepe on the teaching-side, but it is blunt and hath no edge at all on the doing side. Whereas if we would fight against vngodlines with this two-edged sword, both by teaching and doing, we should soone cut downe sinne in such sort, as it should neuer bee able to stand out against vs. Therefore Dauid beeing readie to reforme many things, among his people, saies in one of the Psalmes, O Lord giue me goodnesse, & knowledge. Goodnes, that I may do well, and Knowledge, that I may teach well.

Bonitatem & scientiam doce me.

well. For I am ſure (ſaies he) that all my teaching without doing, all my knowledge without goodnes, is to no purpoſe. Therfore, O Lord, giue me goodnes and knowledge. But firſt goodnes, and then knowledge. Becauſe indeede, one heartfull of goodneſſe, is worth an hundred headfulls of knowledge: one handfull of doing, is worth an hundred tongue-fuls of teaching. For what is the hand els, but the very ſeale of the tongue? So that as a writing is not pleadable by the law of man without ſeales, no more is a word warrantable by the law of God, without works. And therefore if they which ſerue the beaſt, receiue the marke of the beaſt, not onely in their foreheads, but alſo in their hands: how much more then ought we which ſerue the liuing God, to receiue the marke of God, not onely in our foreheads by open profeſſing of him, but alſo in our hands by faithful practiſing that which we profeſſe. Therefore it is an vſuall phraſe well-nigh in all the Prophets to ſay, The word of the Lord by the hand of Amos, by the hand of Zacharie, or ſuch like; I know indeede

it

it is an Hebrewe phraſe, where the hand of the Prophet ſignifieth the miniſterie of the Prophet. But yet this phraſe may giue vs thus much to vnderſtand, that if the Prophets deale ſo, as euery word of God paſſed not only thorough their mouthes, but alſo through their hands, that when we alſo muſt ſo deale in hearing and handling the word of God, as we may bring vnto God, ſayes Agapetus, not onely a profering of words, but alſo an offering of works. Wherefore deare brethren, let your light ſo ſhine before men, that they not onely hearing your good words, but alſo ſeeing your good works, may glorifie your Father which is in heauen. For then I aſſure you, if we glorifie our Father which is in heauen, he will glorifie vs his children which are vpon earth, and in the ende make vs great in the kingdome of heauen. O remember therefore that golden ſaying in the Scripture, The feare of the Lord is the beginning of wiſedome, a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer. A good vnderſtanding haue all

Pſal.111.16.

all they that doe thereafter? Why so? Because an ill vnderstanding haue all they that doe not thereafter. They that haue vnderstanding, and doe not thereafter, that is, according to it, haue an ill vnderstanding. But they that haue vnderstanding, and doe thereafter according to it, haue a good vnderstanding. A good vnderstanding haue all they that doe thereafter: the praise of it endureth for euer. It shall be eternally rewarded. O how richly are the Apostles rewarded, how highly are they nowe honoured in heauen, because when they were vpon earth, they had a good vnderstanding. They had clouen tongues. Clouen tongues? What's that? I'le tell you. Doe you not see how our hands are clouen and diuided into fingers; So were the Apostles' tongues. They (in a manner, if I may so say) had fingers vpon their tongues, as well as we haue vpon our hands. It was but a word and a worke with them. They had no sooner taught others any good thing (as O Lord what good thing did they not teach vs all) but by and by they were readie to practise it, and to performe

Act. 2. 3.

forme it themſelues. Therefore they are alreadie great in the kingdome of heauen, yea, and much more ſhall be. The twelue Apoſtles ſhall ſit vpon twelue thrones, iudging the twelue tribes of Iſrael. And if we can happily obtaine ſo much grace and goodneſſe of God, as that we may haue a care and a conſcience as well to doe as to teach, then as ſure as God's in heauen, wee likewiſe ſhall be great in the kingdome of heauen. We ſhall be inſtalled with Chriſt and his Apoſtles, in the throne of glory, when we ſhall heare him ſay vnto vs, Come yee bleſſed of my Father, inherit the kingdome of heauen prepared for you. For ye haue not onely profeſſed, but practiſed: ye haue not onely taught well, but wrought well: yee haue not onely ſaid well, but done well, therfore now you ſhall be great in the kingdom of heauen. To the which kingdome of heauen, we beſeech thee, O Lord, to bring vs, euen for Ieſus Chriſts ſake. Amen.

FINIS.

A SERMON PREACHED before the Kings Maieſtie

at Draytonin Northhamptonſhire.
Auguſt. 6. 1605.

PSAL. 132. 18.

As for his enemies I ſhall cloath them with ſhame; but vpon himſelfe ſhall his Crown flouriſh.

THE Royal Prophet hauing ſetled himſelfe in his kingdome according to his owne deſire; and beſides hauing after many wandrings to and fro, at length brought backe the Arke againe to Ieruſalem; maketh here his moſt zealous

lous and deuout prayer to God for the continuance of his fauour both to the Church and Common-wealth committed to his gouernement. Returne, O Lord, to thy reſting place, ſaies hee, thou [a] and the Arke of thy ſtrength. Let thy Prieſts be cloathed with righteouſneſſe, and let thy Saints ſing with ioyfulneſſe. For thy ſeruant Dauids ſake turne not away the face of thine anointed. Now that he might apparantly ſee how neere the Lord is to all them that call vpon him in faithfulneſſe and truth, he waiteth not long for an anſwer, but carries it away with him before he depart: For to Dauids petition, Returne, O Lord, vnto thy reſting place, thou, and the arke of thy ſtrength; Gods anſwer is this, [b] This ſhall be my reſting place, here will I dwell, for I haue a delight therein. I will bleſſe her victualls with increaſe, and will ſatisfie her poore with bread. To Dauids petition, Let thy Prieſts be cloathed with righteouſneſſe, and let thy Saints ſing with ioyfulneſſe; Gods anſwer is this, I will cloath her Prieſts with ſaluation, and her Saints ſhall reioyce and ſing. Laſtly,

[a] v.8. & deinceps.

[b] v.14. & deinceps.

ly, to Dauids petition; For thy ſeruant Dauids ſake turne not away the face of thine annointed: Gods anſwer is this; There ſhall I make the horne of Dauid flouriſh, I, I haue ordained a light for mine annointed. As for his enemies, I ſhall cloath them with ſhame: but vpon himſelfe ſhall his crowne flouriſh. As if he ſhould haue ſaid; Turne away the face of mine annointed? Nay, that will I neuer doe, I will indeede turne away the face of the enemies of mine annointed. Their face ſhall be couered with confuſion, and cloathed with ſhame: But contrariwiſe, I haue ordained a light for mine annointed. He euer ſhall haue a light in his face, and a crowne vpon his head. As for his enemies, I ſhall cloth them with ſhame: but vpon himſelfe ſhall his crowne flouriſh.

Theſe words are principally to be vnderſtood of Chriſt. For neuer were any ſo clothed with ſhame as his enemies the curſed Iewes which murthered him. There citie was ſacked, not one ſtone of it beeing left vpon another, and they themſelues as ſtubble or chaffe were

ſcattered ouer the face of the earth. So that they are the very ſhame of men, and the out-caſt of all people. Inſomuch as when we would ſignifie we hate a man deadly, indeede we commonly vſe to ſay, we hate them worſe then a Iewe. On the other ſide, Chriſt is ſo exalted now, that all power is giuen him in heauen and earth, yea God hath giuen him a name aboue all names, that at the moſt ſweete and moſt excellent name of *Ieſus*, euerie knee and euery heart alſo might doe obeyſance. And as the Apoſtle prooueth out of the eight Pſalme, the Lord now after all his dolorous paines and torments, hath crowned him with honour and glorie. Neuertheleſſe in a ſecondarie ſort, this promiſe may be applied alſo to Dauid, who was a notable type of Chriſt; and ſo conſequently to euery faithfull ſucceſſor of Dauid, which is Chriſts vicegerent and lieftenant vpon earth. For yee know what was the the ende of all Dauids enemies: Abſolon his diſobedient ſonne hung vp by the goldy lockes of pride. Achitophel his trayterous Counſellor made

away

away himselfe. Shemei, a reuiler of him, and a detractor from him, in his gray haires put to shamefull death. The same may be said of the rest. But holy Dauid himselfe could neuer be ouercome. For though many enemies, specially Antiochus Epiphanes, bent all their force, to the very vttermost, to roote out Dauids posteritie, and to destroy Gods people; yet maugre their heads and their hearts, Dauids crowne yet flourished and continued in his stocke, till at the length the sonne of Dauid came into the world; of whom the Angel Gabriel spake to the blessed virgin Marie in this sort; [d] He shall be great, and shall be called the sonne of the most High; and the Lord God shall giue him the throne of his Father Dauid, and he shall be ruler ouer the house of Iacob, and of his kingdome shall be no ende. Now if this Scripture be so notably verified in Dauid, hee hauing faithfully serued in his time, and beeing now by the will of God dead: no reason but that we may vnderstand it also generally of euery holy one of God, which treadeth in Dauids steps,

d Luk. 1. 32.

going in and out before Gods people. As for his enemies, I shall cloath them with shame; but vpon himselfe shall his crowne flouriſh.

Here are two parts. His enemies; himselfe. His enemies, first shall haue shame; secondly shall be cloathed with shame. Himselfe, first shal haue a crown: secondly shal haue a flouriſhing crown. As for his enemies I shall cloath them with shame; but vpon himselfe shall his crowne flouriſh.

The shame which the Lord God assureth Dauid shall light vpon his enemies, is a very dreadfull iudgement against them. Nicetas saies plainely; No punishment so greiuous as shame. And Nazianzene yet more expreſsely; Better were a man die right out, then still liue in reproach and shame. This, diuerse valiant worthies haue shewed to be true, ridding themselues voluntarily of their life, that so they might be rid of their shame. Aiax beeing readie to dispatch himselfe, vsed these as his last words; No greiſe doth so cut the very heart of a generous and magnanimous man, as shame and reproach.

proach. What ſhould I ſpeake of any more Grecians, or Romanes; as of Brutus, Caſſius, Antonius, Cato Vticenſis, and ſuch others? In Scripture we haue a plaine proofe. Mighty Sampſon, beeing about to pull the whole houſe vpon his owne head, ſaide thus: O Lord God I pray thee ſtrengthen me at this time onely, that I may be at once auenged of the Philiſtims, for my two eies. Hee deſired rather once to die valiantly, then long to liue wretchedly. For as Saint Ambroſe writing of Samſon, ſaith, [h] For a man to liue, or die, is naturall: but for a man to liue in ſhame and contempt, and to be made a laughing ſtocke of his Enemies, is ſuch a matter, as no well bred and noble minded man that hath any courage, or ſtomacke in him, can euer digeſt it. Yet the Lord God promiſeth Dauid his anoinred, that ſhame ſhall be the reward of all his enemies; ſhame I ſay which is a great deale worſe then death it ſelfe. As for his enemies, ſaies he, I ſhall cloath them with ſhame.

Iudg. 16. 28.

h Viuere & mori naturæ functis: ludibrio eſſe probro ducitur, Epiſt. 70.

Secondly, they ſhall be clothed with ſhame. To be cloathed is an Hebrewe

phraſe, ſignifying to haue any thing vnſeparably caſt vpon one. And it is taken both in the better and in the worſer part. As a little before; I cloath her Prieſts with ſaluation: that is, I will furniſh Syons Prieſts with ſuch indowments and graces from aboue, which they ſhall be as it were inueſted into; that both by their life and doctrine, they ſhal ſtill further the ſaluation both of themſelues; and of them which heare them. Contrariwiſe, in this place I will cloath them with ſhame; That is, ſhame ſhall ſo vnſeparably accompany them, that as whereſoeuer a man goeth, he carrieth his cloathes with him; ſo whereſoeuer they goe, they ſhall carrie their ſhame with them. And that which is ſtrangeſt of all; they which are aſhamed, vſe to cloath or couer their ſhame, and then thinke themſelues well enough. But Dauids enemies ſhall be ſo ſhamed, that euen the verie couering of their ſhame, ſhall be a diſcouering of it; and the cloathing or cloaking of their ignominie, ſhall be nothing elſe but a girding of it more cloſely and more vnſeparably vnto them.

them. So the Prophet speaketh elsewhere, i Let them be put to confusion and shame together, that reioyce at mine hurt. Let them be cloathed with rebuke and dishonour, that lift vp themselues against me. O Lord God, say Amen to it; let it be euen so, O Lord, Let them be clothed with rebuke and dishonour that lift vp themselues against thine annointed. And againe, k Let shame be vnto him as a cloake that he hath vpon him, and as the girdle that he is alwaies girdled withall. And yet againe, l Let mine aduersaries be cloathed with shame, and let them couer themselues with their owne confusion as with a cloake.

i Psal. 35. 26.

k Psal. 109. 19.

l vers. 29.

But to leaue the word, and come to the matter. The enemies of Dauid shall be clothed with shame three waies: In their owne conscience; In the world; In the day of iudgement.

Touching their owne conscience, S. Austin saies well, m All vnordinate desires, as none are more vnordinate then trayterous and rebellious enterprises, carrie in themselues that bane which poysons and punishes them at the last.

m Omnis inordinatus affectus est sibimetipsi pœna.

n Psal.57.2. Whereupon the Prophet saies, n Hide me, O Lord, vnder the shadow of thy wings, vntill iniquitie be ouerpast, as the Septuagint translate it. But wee read it, Vntill this tyrannie be ouerpast. And others translate it, Vntill this Calamitie, or this Miserie be ouerpast. Which indifferent acceptation of the Hebrew word, sheweth that nothing doth so tyrannize ouer the conscience, nothing is such a calamitie and misery to the minde, as iniquity and sinne. Iudas after he had betraied his Lord and Master, was so confounded in his owne conscience, that he cryed out and

o Matth.27.4. said, o I haue sinned, in betraying innocent blood. *Proditor Cæsa*, vile traytour: if his blood be innocent, then thy conscience is guilty. And if thou canst confesse thou hast sinned, when it is too late, why diddest thou not take heede of sinning when t'was time? I haue sinned saies he, sinned in betraying innocent blood. A thousand hells could not haue more tormented him, then this desperate sorrowe and extreame shame wherewith his conscience was cloathed, tearing his bowels

whilst

whilst he was aliue, and powring them out when he died.

Now as for shame in the world, we reade pthat God did set a marke vpon Cain the murtherer of theiust Habel; and so consequently the ring-leader of all Dauids enemies. Therefore as when men see a wolfe or a foxe, or any such hurtfull beast in the forest, they set all their dogs vpon him; so the enemies of the Lords annointed, beeing burnt as it were and branded with the markes of shame, are howted and hunted wheresoeuer they goe. One example at this time shall suffice. Maxentius a wicked rebell against his own Lord the famous Emperour Constantine the great, deuised to haue a bridge made with cockeboates chained together ouer a riuer neere Rome, thinking to traine the Emperour that way, and there to drowne them in the riuer. But God so wrought for his chosen seruant, that the enemie himselfe beeing compelled to flie that way, was taken in that pit which he digged for others. And so as Pharaoh was cloathed with shame in the open viewe and sight of all the world, when he and all

p Gen. 4. 5.

all his hoſt were drowned in the redde ſea, after the ſame faſhion Maxentius was dreſt,

Laſtly, touching ſhame in the day of iudgement, Dauids enemies at that day ſhall ſtand before the tribunall ſeate of Chriſt, beeing naked in all reſpects elſe, but onely couered with their owne ſhame. Then they ſhall be vexed with horrible fearer, and cloathed with confuſion; whereas the righteous ſhall bee cloathed with incorruption; yea though in this life with the rich glutton, [r] they haue beene cloathed with purple, and fine linnen, yet then their attire ſhall be diſhonour, and their garment ſhall bee ſhame. Thus will the Lord cloath the enemies of his anointed with ſhame; cloath them in their owne conſcience; cloath them in the world, cloath them in the day of iudgement. As for his enemies I ſhall cloath them with ſhame; But vpon himſelfe ſhal his crowne flouriſh.

r Sapien. 5. 2.

1. Cor. 15.

[r] Luk. 16. 19.

The one halfe of this Sermon is now paſt, the other ſhall be as ſoon diſpacht. But vpon him ſhal his crowne flouriſh.

Firſt, himſelfe ſhall haue a crowne.

Ter-

Tertullian t reporteth out of Diodorus Siculus, that the firſt that euer ware a crowne was Iupiter. The ſoldiers gaue him a royall crowne for a reward of his victorie and triumph ouer the Titans. Hereupon Iupiters Prieſt u brought buls and crownes to the gates of Liſtra, and would there haue ſacrificed to Paul. Afterward, when Gods people the Iſraelites would needs haue a King, as other nations had round about them; then their Kings would needs haue crownes alſo, as other Kings had round about them. Hence we reade, that Dauid hauing vanquiſhed the King of Rabbath, x tooke the crowne from off his head, and found it the waight of a talent of gold, with precious ſtones in it; and ſet it vpon his owne head. Though indeede long before that the y Amalakite brought him a crowne, which he tooke from Sauls head when he ſlew him.

So that the thing God promiſeth is this: that any crown which king Dauid ſhould get, either by conqueſt, or by ſucceſſion, or by any other iuſt title, ſhould ſtill flouriſh more and more. Some there are in the world which to be

t In libro de corona militis.

u Act.14.13.

x 1.Chron.20.2.

y 2.Sam.1.10.

be ſure of outward ornaments enough, will needes weare a triple crowne, Others haue beene vnwilling to weare that one which they might. *Canutus*, that wat abſolute King almoſt of fiue kingdomes ſomewhat before the conqueſt, vpon a time in his progreſſe riding neare the Thames, lighted and ſat downe before the ſhoare. Then as it were to try a concluſion, he commanded the water beeing now ready to ariſe againe and to flow, not to come any neerer him. But the water keeping his naturall courſe, came ſtill vp higher and higher, til it began to wet him. Whereupon turning to his Nobles, which were about him, You call mee (ſaies he) your King and Maſter, and ſo indeede I am; and yet loe yee, I cannot commaund ſo much as this little ſtreame, but do what I can, that will do ſtill as it liſt. Whereupon preſently he poſted to Weſtminſter, and reſigned his crowne to the crucifixe there; neither could he euer after this be perſwaded to weare it any more. Now as the pride of that man of ſinne, which ſits vnder the ſigne of the triple crowne, is too intollerable: ſo on the con-

contrarie part, this was too much niceneſſe in Canutus. Seeing, it followeth not, becauſe he could not command the ſea and the waters, as Chriſt did, and therefore he might not weare a crown. For neither doth Chriſt himſelfe in heauen weare ſuch a crown as Kings of the earth doe. But the truth is this, that royaltie and maieſtie, which is eſſentiall to God, hee is content to communicate to his holy ones, and to his anointed, by participation and grace. Therefore the Lords anointed, which is as it were his fauourite, may very well do all theſe three things at once; weare the crowne which God giueth; and yet deteſt the pride which God abhorreth; and ſtill admire the Maieſtie which God inioyeth: So that the Lord promiſing his ſeruant Dauid a crowne, promiſeth him wealth, wiſedome, renowne, dignitie, proſperitie; in one word, all royalties belonging to a crowne. But vpon himſelfe ſhall his crowne flouriſh.

Secondly, he ſhall haue a flouriſhing crowne. Flouriſhing is metaphorically attributed to a crowne. As in the next verſe before. There ſhall I make the horne

horne of Dauid to flouriſh. A metaphor taken from thoſe goodly creatures, as ſtagges, and ſuch like; whoſe cheifeſt beauty and ſtrength conſiſteth in their hornes, eſpecially when they budde and branch abroad. So in theſe words, But vpon himſelfe ſhall his crowne flouriſh. A plaine alluſion to thoſe flowres which either continually, or elſe a very long time, keepe freſh and greene. Beſids at the firſt, kings crowns were not made of gold and pearles, as I told you of Dauids crowne, but onely of greene oken leaues, as that of Iupiters, or elſe of ſome other branches or flowres, as others. The Lord then meaning that Dauids kingdome ſhould be eſtabliſhed for euer, and that his laſting glorie ſhould ſtill growe greene, he maketh this louing promiſe vnto him; But vpon himſelfe ſhall his crown flouriſh. How flouriſhing beautifull flowers are, conſider but the Lillie, and you ſhall ſoone perceiue. Marke (ſaies our Sauiour) z how the lillies of the field doe growe, they labour not, neither doe they ſpinne, yet doe I ſay vnto you, that euen Salomon in all his roy-

z Matth. 6. 24.

royaltie was not cloathed like one of these. Now if God so cloath the flowers of the field, which growe to day, and to morrow are cast into the ouen, how much more shall he cloath Dauids enemies with shame: but vpon himselfe make his crowne flouriſh? For euen as in Salomons Temple, fiue candlesticks at the right side, and fiue at the left standing before the Oracle, and being made for matter of pure gold, for forme with branches and flowers, did well nigh dazil the eyes of any that entered into the Temple a; so the Lord here giues his word, that the Kings crowne shall euer flouriſh in the house of our God, disparkling and displaying those rayes of Maiestie: those beames of beautie, which shall amaze the world, and be a wonder as well to Angels as to men. Wherefore, as I said euen nowe of his enemies shame, that it should be threefold: so here I repeat the same againe of his crownes flouriſhing: His crowne shall flouriſh in his owne conscience: in the world: in the day of iudgement. Touching his owne conscience, the blessed Apostle calleth

a 1 Reg. 7. 49.

calleth the Philippians his ioy, and a crowne [b]. And to the Theſſalonians hee writeth thus, What [c] is our hope, or ioy, or crowne of reioycing? Are not euen you it, in the preſence of our Lord Ieſus Chriſt at his comming? yes, yee are our glorie and ioy: Now, if this precious veſſell of honour reioyced in nothing ſo much, as in the teſtimonie of his conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, hee had his conuerſation in the world, the power of Gods ſpirit working ſtill moſt mightily by his miniſterie to the conuerſion of the world to Chriſt: how much more ſhall the Lords anointed haue his conſcience crowned with flouriſhing ioy, with comfort, with content, with heauenly peace, when he ſhall remember, that not onely for matters of religion and Gods true ſeruice, hee hath beene and ſtill is with Saint Paul profitable to the Church; but alſo is a ſtrong bulwark and a tower of defence to maintaine euen the outward felicitie and proſperitie of Gods people; yea the very particular right, wealth,

b Phil. 4.1.

c 1. Theſ. 2.19.20

wealth, life of euery one of them; all this I say, and a 100. things more, when he considereth, what a great and a glorious instrument he hath beene euery way of Gods glory: O Lord God what a heauen shall he haue in his heart? what a sweet paradise of pleasure in his soule? what security? what assurance of Christs loue? what a confident and vndaunted hope of eternall glory? what a flourishing crowne of reioycing shall he haue euen in his very conscience? vpon himselfe shall his crowne flourish. Touching the world, our holy Prophet speaking to God, though in the third person, yet of himselfe saies, Thou hast preuented him with liberall blessings, and hast set a crown of pure gold vpon his head. His honour is great in thy saluation, glory and great worship hast thou laid vpon him. Now that crowne which is of gold, yea of pure gold, must needes be very flourishing euen in the viewe and face of the world. Neither is this to be vnderstood of Dauids person onely, but euen of his posterity in all ages to come. How was he himselfe crowned with conquests and victories ouer

his enemies? How was his ſonne Salomon crowned with riches, with wiſedome, with fame & glory in the whole world? which flouriſhing of his ſonne, as of a noble branch, graced in a manner the verie roote of Dauid himſelfe. For, as his worthie ſonne teacheth, c Childrens children are the crowne of the elders, and the glory of the children are their fathers. Therefore, as children may iuſtly glorie of the renowne of their fathers vertue and honour: ſo the excellent father is in a ſort crowned with happineſſe in this world, when he ſees his childrens children like to grow vp and flouriſh after him. But vpon himſelfe ſhall his crowne flouriſh. Laſtly, touching the day of iudgement: then, then ſhall all the righteous flouriſh, when as hauing beene faithfull vnto the death, they ſhall receiue the crowne of life, A crowne as S. Peter calleth it immortall and vndefiled, and that fadeth not away. Denying that euer it fadeth away, he affirmeth that it euer flouriſheth. I would here be bold, if I might doe it without offence, as I hope I may, to ſhew you one goodly cluſter

c. Prou 17.6.

1. Pet. 1.4.

cluſter of grapes of the land of Canaan, a land flowing with milke and honie, whether you are now going, before you enter into it. A worthie and vertuous gentleman, whom I neede not name in this place, becauſe, no doubt many ages will name him, and renowne him hereafter, giueth for his armes three crownes with this poſey, *Quarta perennis erit.* As if he ſhould ſay, theſe three crownes, which I beare in my coat, are but the difference of my houſe and gentry, but *Quarta perennis erit*: the fourth crowne which I look for in heauen ſhall be euerlaſting and immortall. That fourth, though it bee but one crowne, yet ſhall be worth all thoſe three crowns, yea three thouſand more ſuch as theſe are; The fourth ſhall be eternall. Now, if he, and we that are ſuch as he no queſtion is, faithfull to God, and loyal to the choſen ſeruant of God, may well hope for a moſt flouriſhing incorruptible crowne of glory, then much more may Dauid himſelfe reioyce in God his Sauiour, and ſay, *Quinta aut ſexta perennis erit:* The fift, or the ſixt ſhall bee eternall. This crowne

D. Thomas Bodleius, qui plurimis & pulcherrimis libris Oxonienſem bibliothecam inſtruxit.

which God of his grace with his owne right hand and his holy arme hath set vpon mine head, is indeede (thankes and praise bee giuen vnto the same God) a very flourishing crowne; flourishing in mine owne conscience: flourishing in the world, both for my person, and for my posteritie; But it is nothing, in respect of that flourishing crowne which I shall receiue at the day of iudgement. For the g iust shall flourish like a palme tree, and shal grow like a Cedar in Lebanon. Such as bee planted in the house of the Lord, shall flourish in the courts of our God. And then indeede shall this bountifull promise of God be most fully performed. But vpon himselfe shall his crowne flourish. As for his enemies, I shall cloath them with shame, but vpon himselfe shall his crowne flourish.

g Psal. 92. 12.

To drawe then to an ende; it may seeme very strange, that Dauid had any enemies. Yet, out of these words, As for his enemies, I shall cloath them with shame; it may be well gathered that some he had. What? had Dauid? meek Dauid? Lord remember Dauid, and all

his meekeneſſe, ſaies he, in the beginning of this Pſalme. He was the kindeſt, and the meekeſt man aliue. Ween hee had his mortall foe at a vantage, and at a dead lift, as we ſay, and might haue nailed him faſt to the ground with his ſpeare; he oneiy did cut off a lap of his garment, to ſhewe, that when he might haue hurt him, hee would not. *Poſſe, & nolle, nobile.* Yet this meeke Dauid, patient Dauid, merciſull Dauid, valiant and victorious Dauid, holy Dauid, had enemies. Wherefore you moſt honourable and bleſſed ſeruants of God, you that excell in vertue, if you haue ſome enemies, thinke not ſtrange of it. For, if you had nothing in you: no feare of God, no reuerẽce towards his word, no loue and loyaltie towards your Soueraigne, no fortitude, no temperance, no good thing in you; yee might perhaps walke on long enough, and no man enuie you, no man maligne you, or malice you. But becauſe God hath inſpired you with his principall ſpirit, and endewed you with ſpeciall great graces aboue your fellowes; therefore doth your aduerſarie the Deuil, the old

enemie of all goodnes and vertue, who is ready to burst to see you doe so well: he, I say, doth bestirre himselfe, and raise vp enemies against you. But (O blessed be our good Lord) what a wonderfull comfort and incouragement haue all you; what a horrible terrour & affrightment haue all your enemies, in this text? For the holy Ghost saies not, They shall be clothed, or you shall cloth them: but I, euen I shal cloth them with shame. It is impossible, saies he, that you should alwaies be armed at all points, circumspect at all places, vigilant at all times, prouided at all occasions, to preuent the mischieuous practises of your diuillish enemies. No counsell of man, no policie, no wisedome, no wit, can foresee their barbarous vndertakings and complottes, to escape them. But in heauen, in heauen there is an eye, an hand there is in heauen: an eye to descry them, and an hand to persecute and punish them: both an eye and an hand to deliuer you from daunger, and to cloath them with shame. Therefore, saith he, Cast your care vpon mee; let me alone with them, your

perill is my perill, your caſe my caſe: Ile pay them that they haue deſerued: Ile take the quarrell into mine owne hands: Ile trimme them well enough. As for your enemies, I ſhall cloath them with ſhame. Remēber I pray you, beloued, though indeede, they haue made themſelues worthie neuer to be remembred, or once to be mentioned in our mouthes any more: yet remember, I ſay, to their egregious diſhonour & reproch, how thoſe are now clothed with ſhame, who were the firſt cauſe of the ſolemnizing, or as I may ſay, of the ſanctifying of this preſent day for the day of the weeke, and of yeſterday for the day of the moneth, & of the twelue moneth, with ſo holy an exerciſe? How odious? how execrable is their very name vnto vs? what true hearted loyall ſubiect, ſuch as I am ſure all are here, doth not deteſt them, hate them, loath them, as a toad, or as a viper, or as ſome hidious miſhapen monſter: and curſe the very day wherein ſuch a rebellious generation, and ſuch a trayterous brood were borne? Certainly, my good brethren, if the mercie of God, which

is incomprehenſible, did not giue them grace, at the laſt gaſpe to repent, and crie to God for pardon: as they are cloathed with ſhame in this world, ſo ſhall they bee much more in the world to come. And as we hold them for no better then curſed creatures, ſo ſhall the Lord at laſt, ſay vnto them, Goe ye curſed into euerlaſting fire. So let it be, O Lord, euen ſo to all the enemies of thine anointed, either open or ſecret, ſo let it be to them: As for his enemies, do thou, thou, O Lord, thine owne ſelfe, do thou cloath them with ſhame.

But vpon himſelfe doth his Crowne flouriſh.

Theſe words, *vpon himſelfe*, either are altogether impertinent and ſuperfluous, or elſe they are very important and materiall. For it had beene ſufficient to haue ſaid; As for his enemies I ſhall cloath them with ſhame: but as for himſelfe, his crowne ſhall flouriſh. It is not greatly neceſſarie, as it ſhould ſeeme to ſay, his crowne ſhall flouriſh vpon himſelfe. Yet the Lord in his gracious anſwer vnto Dauids praier, thought good to put in this as a ſupernumerarie word,

word, ouer and beſides the neceſſitie of the ſentence: to teach the good King, and vs all likewiſe, a very notable leſſon. Namely, that he would bleſſe the crowne, the dignitie, the flouriſhing eſtate of his louing ſeruant, not onely in his owne perſon and his poſteritie; in this world, and in the world to come, as I haue ſhewed alreadie; but alſo from a leſſer waight of glorie, ſtill to a greater and greater. Vpon himſelfe, ſaies he, ſhall his crowne flouriſh. For not onely it ſhall be flouriſhing, as Dauid left it, at the day of his departure to God, but after his diſſolution and death: as faſt as his bodie corrupteth in the earth, ſo faſt ſhall his crowne encreaſe ſtill in heauen. Truſt me, truely, I ſpeake it before the liuing Lord, and this high preſence, all the whole Church which ſhall be edified to ſaluation, by Dauids bleſſed and godly gouernement, euen after his death, ſhal yet ſuffer his crown neuer to die, but ſhall continually keep it freſh and greene. Yea, as euery one brought to the building of the tabernacle, and to the reedifying of the temple, ſuch as they were able: ſo I aſſure you, I ſpeake

ſpeake now a great word, euerie particular ſubiect, that is faithfull to God, and to his Prince; as he goeth on forward to God, by the peace, and by the religion which hee hath enioyed vnder his Prince; ſo he ſhall ſtill beautifie and decke Dauids crowne; & one ſhal bring a white roſe, an other ſhall bring a red roſe, and adde it to the crowne: that ſo vpon himſelfe ſtill his crowne may flouriſh, the white roſe and the redde roſe, that are in the crowne alreadie, beeing euer made more and more fragrant and flouriſhing. O Chriſt, what a crowne is this? And what will it growe to much more in the end? You that are mightie Kings and Potentates vpon earth, haue indeede great cares and continuall buſines in your heads; but yet vouchſafe I pray you to hearken a little, what I ſhall ſay vnto you. You watch oftentimes ouer vs, when we are aſleep our ſelues. You care for our peace, when it is not in our power to further it; you procuring good to Sion, and proſperitie to Ieruſalem, yet many times enioy the leaſt part of it your ſelues. But no force. Take this ſtill for your comfort. Wee that can-

cannot all our liues long doe the hundreth part of that good, which you doe euery houre, ſhall haue nothing ſo flouriſhing a crowne as you ſhal haue. Vpon you, vpon you ſhall euerlaſting peace reſt, vpō you ſhal the glory of Gods maieſtie ſhine, vpon you, vpon you ſhall your crowne flouriſh. Which the Lord of his mercy grant, I moſt humbly beſeech him for Ieſus Chriſts ſake: that as Dauids crowne euer flouriſhed, till the firſt comming of Chriſt; ſo our gracious Kings crowne may euer flouriſh, till the ſecond comming of Chriſt; and then, that afterward for euer his royall Maieſtie may be royally crowned with eternall life: thorough the ſame our deare Sauiour Ieſus Chriſt: To whom with the Father and the holy Ghoſt, bee all honour and glory, power and praiſe, dignitie and dominion, now and euermore. Amen.

FINIS.

A SERMON PREACHED before the Kings Maieſtie

that day he entred into Oxford, at *Woodſtocke*, Auguſt 27. 1605.

LVK. 8. 15.

But that which fell in good ground, are they which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

IN this Parable of the ſower, are 4. grounds mentioned. Whereof three are badde, and onely one good. Namely, they which with a good and a very good heart, heare the word, and keep it,

it, and bring forth fruite with patience. Almightie God powreth out his benefites no leſſe plentiouſly then continually vpon vs: yet wee can make no requitall: our goodneſſe cannot reach to God. The onely thing that we can doe for him, is to loue and honour his word. Whereupon King Dauid thought it a death vnto him, that beeing baniſhed from his people, he could not goe vp to the houſe of the Lord, with the voice of ioy and gladneſſe, among ſuch as keepe holy day. And on the other ſide he ſaid; I reioyced when they ſaid vnto me, We will goe vp into the houſe of the Lord. The Prophet Eſay likewiſe, foretelling what alacritie and good will ſhould be in the Gentiles after they were conuerted to Chriſt, ſaith thus; It ſhall be in the laſt dayes, that many people ſhall goe and ſay; Come, and let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes. Looke how it is in the health of the body, and ſo it is in the ſtate of the ſoule. If a man haue a good appetite, and a ſto-

Pſal. 132.

Eſa. 2.3.

Chryſoſt hom. 4. in Gen.

ſtomacke to his meate, t'is a ſigne he is well in health: in like ſort, if a man bee content to follow Chriſt for the loaues to fil his bellie, and care not for the food of his ſoule; queſtionleſſe all is not well betweene God and him; but if he haue a longing and a hungring deſire of the word, then indeede his heart is vpright in the ſight of God. For as S. Auſten noteth well; if the word of God be taken by vs, it will take vs. Seeing the word of God ſo is, and ſo ought to be, vnto the faithfull, as a hooke is to fish. Then it takes, when it is taken. Neither are they which are taken hurt by it. For they are not caught to bee kil'd, but to be drawne out of the damnation of this world, and to be tranſlated to the libertie and glorie of the children of God. Wherefore as fishers take moſt delight in angling, when they ſee the fish bite quickly and greedily: ſo if you would put life into your Preachers, which are called fishers of men, that they may preach the word with ioy, not with griefe, you muſt shewe by your countenance, by your attention, by your reuerence, by all your outward behaui-

Auguſt. tract. 4°. in Iohan. Si ſermo meus caperetur, caperet. Nam ſic eſt ſermo Dei, & ſic eſſe debet fidelibus ſicut piſci hamus. Tum capit quando capitur. Nec ſit captis iniuria: Ad ſalutem enim, non ad perniciem capiuntur.
Heb. 13. 17.

our,

our, that you desire nothing so much as to bite at this sweete baite, that so you may be drawne by the Father to Christ. For they onely are good ground as we haue it here, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

Here are three properties of good ground set downe. All opposite to the three bad grounds mentioned before. First, they that are good ground, heare the word with a good heart; contrarie to the ground on the high wayes side, which when they haue heard, let the deuil take the word out of their hearts, & so they heare not with a good heart. Secondly, they keepe the word with a very good heart; contrarie to the stonie ground, which for a while receiue the word with ioy, but in time of temptation they fall away, and so they keepe not the word with a verie good heart. Thirdly, they bring foorth fruit with patience; contrarie to the thornie ground, which after their departure are choaked with cares, and bring no fruit, and so doe not (as it is

is ſaid here that the good ground doth bring forth fruit with patience. But that which fell in good ground are they, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

The firſt propertie of the good ground is this, that they heare the word with a good heart. The two Diſciples going to Emaus, when Chriſt was departed from them, ſaid thus one to another; Did not our hearts burne within vs, when he talked with vs by the way, & opened to vs the Scripture? O Beloued, now you are buſied in hearing the word, Chriſt talketh to you, and you are in the right way to heauen. Therefore that wee may heare with a good heart, we muſt feele in our hearts that burning of which the Diſciples ſay, Did not our hearts burne within vs, when he talked with vs by the way? For ſo the Spirituall ſpouſe confeſſeth of her ſelfe, My beloued put his hand to the hole of the doore, and my heart was affectioned towards him. And againe: My ſoule melted when my beloued ſpake. Now Chriſt puts his hand to the

Luk. 24.

Cant. 5.4.

the hole of the doore, desiring himselfe to enter, and vs to repent: now our beloued speaketh to vs out of his word. So that we cannot be good ground, except our heart be affectioned, and our soule melt towards him. When the blessed Virgin saluted her cousin Elizabeth, she felt the babe spring in her wombe for ioy. Certainely Beloued, you haue euery one of you a babe in your hearts, euen the child Iesus, which is formed and fashioned in you. This babe we must feele euen to skip & spring in our hearts for ioy, if we would assure our selues that wee be good ground, and heare with a good heart. Neither must we only reioyce, but also feare. Serue the Lord with gladnesse, and reioyce before him with trembling, saies the Psalmist. We read that when the Almightie vttered his voice, the foure beasts, whereby are meant the Angels, let fall their wings. Where are then our plumes of pride, our feathers whereby wee flie so high in an opinion of our owne knowledge and wisedome? why are they not all let downe, that we may wholly submit our selues to the Lord, to bee

Luk.1.44.

Psal.2.

Ezek.3.24.

taught and directed by his word? Remember I pray you what good Cornelius said. I know well there was neuer more reuerent hearing of the word in the Court, then at this day, yet that which is very well alreadie must so be commended, as that which may be better and better, be euermore enforced. Therefore as I was about to say, remember what the Captaine Cornelius said to S. Peter, when he was readie to preach vnto him; Now, saies he, are we all here present before the Lord, to heare all things that are commaunded thee of God: O that we had this good heart to consider, when we heare a sermon, that we stand not before a man, but *coram domino*, before the Lord. Then we should heare the word, not as the word of man, but as it is indeede the word of God. Then, we should put a difference between other things which perhaps shortly we shall heare, either to recreate the mind or sharpen the wit, or for state and maiestie, or for some other earthly purpose, and betweene this engrafted word, which is able to saue our soules. It is strange, what is reported of

Act. 10. 33.

of Constantine the great in this kinde. Eusebius writeth of him that when diuine seruice was said, he would helpe the ministter to begin the prayers, and to read the verses of the Psalmes enterchangeable. And when there was a Sermon, if any place of speciall importance were alleadged, that he would turne his Bible, to imprint the place in his minde the better both by hearing & seeing it, Headdeth besides, that the Emperour many times beeing as it were rauished with those things which he heard, rose vp sodainely out of his throne & chaire of estate, and would stand a long while to heare more diligently, and though they which were next him did put him in minde to remember himselfe, yet he heard the word so attentiuely, that he would not heare them. How wonderfully do's this confound vs, that are farre inferiour euery way, when wee heare and see that Emperours, and mighty Kings and Potentates of the world, shew such a good heart in hearing the word, & we in the meane time haue lumpish and dull spirits & affections, and are neuer a whit mooued? Cer-

De vita Constan. lib. 2. cap. 17. & cap. 33.

tainly ye honourable children of God, now Christ talketh with vs by the way, therefore let our hearts burne within vs: now Christ putteth his hand to the hole of the doore, therefore let our hearts be affectioned toward him: now our welbeloued speaketh, therefore let our soules melt: now the blessed virgin; yea greater then the virgin, euen the virgins Sonne, saluteth vs, and wisheth vs all haile out of his word, therefore let the babe spring in our heart for ioy: now the Almighty vttereth his voice, therefore let our wings fall downe, and let vs wholly submit our selues to be taught of God. Euen as Cornelius the Centurion thought when he heard Peter preach, that he stood not before a man, but before the Lord: and Constantine the Emperour could neuer satisfie himselfe with reuerent attention of his good heart to the word. Then indeede shall we be good ground as all they are which with a good, and a verie good heart heare the word, and keepe it, and bring forth fruit with patience.

The second property of the good ground is this, that they keep the word with

with a very good heart. In our Englisſh tranſlation it is read thus, with a good and an honeſt heart. But I follow the vulgar Latin, which readeth thus; With a good and a very good heart. And I referre the good heart to hearing, the very good heart to keeping: As if the words ſtood thus; Which with a good heart heare the word, and with a very good heart keep it, and bring forth fruit with patience. To the matter then: It is to no purpoſe that the ſeede be ſowne, except it be couered in the earth. Neither that the word be heard, except it be kept. Therefore ſaith the Prophet, In my heart haue I hidde thy word, that I may not ſinne againſt thee. So that to keep the word with a very good heart, is to hide and couer this holy ſeede in the fallow grounds of our heart, beeing plowed vp by the preaching of the Goſpel. Whereupon the kingdom of heauen is likened to a treaſure hid in a field. And this very field is a faithfull heart, which keepeth and hideth in it ſelfe the word, which is the direct way to the kingdome of heauen. According to that of our Sauiour, The

Corde bono & optimo. Vulga.

Pſal. 119.

Matth.13.52.

kingdome of heauen is within you. Yea a faithfull heart, not onely is a field wherin is a treasure, but also is it selfe a treasure, wherein are both old and new things. For euerie Scribe which is taught vnto the kingdome of heauen, is like vnto a housholder, which bringeth forth out of his treasure things both new and old. His heart is filled with a treasure of comforts, gathered out of the olde and new Testament. The wise woman, by whome is meant the spouse of Christ, keepes her candle a light all the night long. Clemens vnderstandeth this light to be the heart, and he calleth the meditations of holy men, candles that neuer goe out. S. Austin writeth among the Pagans in the temple of Venus, there was a candle which was called, vnextinguishable; whether this be true or no of Venus temple it is vncertaine, only Austins report we haue for it; but without all doubt in euery faithfull hearer and keeper of the word who is the temple of the holy Ghost, there is this candle or light that neuer goes out. For so we read, that the word of the Lord illuminateth the heart:

Prou.13.52.

τῶν ἁγίων λογισμοὺς, ἀκοιμήτους λυχνους apperiat Clem. August. de ciuit. dei lib.21.c.6.

Psal.19.

there's

there's the light. And that this light goes not out at any time appeareth by that which is written elſe-where: O Lord, how doe I loue thy ſtatutes, they are my meditation continually? In the old lawe thoſe creatures onely were accompted cleane, which did chew the cud. No otherwiſe ſhall we be accõpted vncleane in the ſight of God, if we chew not the cud as it were, and ruminate, and meditate of thoſe things which we haue heard out of the word. For euen as it is not auaileable to eate, except the meat be inwardly digeſted and diuided to all the parts of the bodie: ſo hearing is vnprofitable, vnleſſe the word heard be kept in minde and memorie, and ſhewed and ſet forth in all the parts of our life. Therefore they of Berrea were eſteemed more noble then they of Theſſalonica, becauſe they after Paul had preached to them, conferred among themſelues, and ſearched the Scriptures, not onely to ſee whether the Apoſtles doctrine were warrantable by the word, but alſo to confirme their owne memory, and exerciſe their meditation in the Lawe of

Pſal. 119.

God. Now then ye holy ones of God, if we would be good ground indeede, as the Patriarch Iacob noted his ſonne Ioſephs dreames; ſo let vs not only heare, but alſo note the word. For this is proper to the child of God, to haue the law of his God in his heart. Not noted in writing tables, or written in tables of ſtone, but noted & written in the fleſhy tables of the heart. And euen as the holy virgin kept all thoſe ſayings, & pondered them in her heart, which were by the Shepheards reported and publiſhed abroad concerning her ſonne Ieſus: in like manner they that are wiſe will heare, nay they will ponder and keepe thoſe things which they haue heard, that ſo they may the better vnderſtand the louing kindneſſe of the Lord. Eſpecially ſeeing thoſe things which we heare are no dreames, but vnſearchable myſteries of our ſaluation: neither are we that publiſh and preach them, ſuch ſhepheards as the Angell ſpake vnto, but we are appointed to watch ouer the flocke which Chriſt hath bought with his blood. Therefore if you would ſhewe your ſelues

Gen. 37. 11.

Luk. 2. 19.

ſelues to bee good ground, your verie good heart muſt bee as a field that hath a treaſure hid in it: yea it muſt be as a treaſure it ſelfe, that hath olde and new things hid in it: it muſt bee as a candle, that neuer goes out: and as a cleane creature that neuer leaues chewing the cudde: euen as Iacob noted his ſonnes dreames, and the bleſſed virgin kept the ſhepheards ſayings, and pondered them in her heart. For they onely are good ground which with a good, and a verie good heart, heare the word, and keepe it, and bring forth fruit with patience.

The third propertie of the good ground is this, that they bring foorth fruit with patience. Good ground is like a good tree. For indeede good ground will make a good tree. Now a good tree bringeth forth good fruite. And the bleſſed man which meditateth day and night in Gods lawe, is like a tree planted by the waters ſide, which bringeth forth his fruit in due ſeaſon. So that it is not enough for the word to goe in at one eare and out at the other, but it muſt goe in at both eares, by reuerent and religious hearing, and ſettle deepe- PSAL.

deepely into the heart by faithfull and diligent keeping, and lastly, goe out at both hands, by bringing foorth fruit with patience. Simeon the son of Onias was a faire Oliue tree, that is fruitfull, and as a Cypres tree which groweth vp to the cloudes. A cypres tree is high, but barren: an oliue is fruitfull but low. So a Christian, must not onely as a cypres tree, reach vp to the clouds by meditation of high mysteries in the word, but also he must as an oliue tree, bring forth fruit with patience. Then he shal be like Simeon, neither low, nor barren. But though he be an oliue, yet he shall be as high as the cypres tree: and though he bee a cypresse yet he shall be as fruitfull as the oliue tree. Noah is commanded to make a windowe in the toppe of the Arke, and a doore in the side of it. A windowe is for the eye to look out; a doore is for the whole bodie to goe out. And in like manner hee that would be good ground, must not onely make him a window for contemplation, as Daniel did, at which hee prayed thrice a day, but also a doore for action, as Abraham did, at which he sate once a day.

Eccles. 50.16.

Gen. 6.16.

a day. At the windowe of contemplation he must meditate, with a very good heart to keepe the word: at the doore of action he must go out to bring forth fruite with patience. The Lord also commanded *Moses* to make a lauer with a base or with a foote. Now the Latine word *Labium* signifies as well a lip, as a lauer. So that the lauer which washeth must haue a base: and the lip which vttereth great knowledge, must haue a foot to walke according to it. Otherwise if knowledge doe not stand vpon doing, and vpon fructifying as vpon a foote, then questionles it is footles, & so consequently it is bootlesse, and the lauer wanting a base is altogether vnprofitable. The Prophet Isaiah is willed to lift vp his voice like a trumpet. Many things sound louder then a trumper, as the sea, the thunder, and such like. Yet he saies not; Lift vp thy voice as the sea, or lift vp thy voice as the thunder; but lift vp thy voice as a trumpet. Why so? Because a trumpeter when hee sounds his trumpet, he windes it with his mouth, and holds it vp with his hand. And so euery faithfull heart, which is as it were a spi-

Exod. 30. 18.

Esa. 58. 1.

a ſpirituall trumpet to ſound out the praiſes of God; muſt not onely repon them with his mouth, but alſo ſupport them with his hand. And then indeede holding vp the word of life with his hand, and bringing forth the fruit thereof with patience, hee ſhall lift vp his voice like a trumpet. The Patriarch Abraham buried Sarah in the caue of Macpelah, that is, in a double ſepulchre. He that buries his minde in knowledge onely, without any care of bringing forth fruit, he buries Sarah in a ſingle ſepulchre, as Philo Iudæus doth allegorize vpon this ſtorie; but he that burieth his minde as well in the performance and practiſe of religion (which is all in all) as in the knowledge and vnderſtanding of it, he buries Sarah in a double ſepulchre. And ſo muſt all we doe, which are the true children of Abraham. For then with Abraham burying our ſpirit in a double ſepulchre, we ſhal with Elizeus haue a double ſpirit. A ſpirit that heareth the word with a verie good heart, and with patience bringeth forth fruite. Neither is this addition (with patience) altogether to be omitted.

Gen. 23. 19.

ted. For though a man cannot heare the word without patience, nor keepe the word without patience, yet patience is neuer so requisite, as in bringing forth fruit according to the word which wee haue heard, and kept. Wherefore the holy Ghost saith; Ye haue neede of patience, that after yee haue done the will of God, yee may receiue the promise. He saies not, After ye haue heard it with your eare, or kept it with your memorie: but after yee haue done the will of God, and brought forth the fruit thereof, yee may receiue the promise. For wherefore did not the stony ground bring forth fruite, but onely for want of patience. They receiued the word with ioy, and seemed to haue very good hearts for a time; but in time of temptation for want of patience they fel away. Wherefore did not the thornie ground bring forth fruit, but onely for want of patience? After their departure wanting patience to digest their greifes, they were choked with cares, and so brought forth no fruit. Therefore as a good field must endure many a cold frost & snow, and hard weather in the winter time, be- Heb. 10. 36.

before it can yeed a fruitfull croppe in Summer: semblably he that would bee good ground, must possesse his soule in much patience, and continually endure yea euen manfully reiect all the motions of his flesh, all the allurements of the world, all the temptations of the deuill, whereby he may bee hindered from bringing forth the fruit of good life, according to the holy will and word of God. Hee must like a good tree, bring forth good fruite; hee must with Simeon be not onely high as the cypresse, but also fruitfull as the olive: he must with Noah make him, not onely a windowe for contemplation, but also a doore for action; hee must with Moses, make him a lauer with a base: he must with Esay lift vp his voice like a trumpet; he must with Abraham burie Sarah in a double sepulchre: in one word, he must alwaies bring forth fruit with patience. For they onely are good ground, which with a good, and a very good heart, heare the word, and keep it, and bring forth fruit with patience.

To conclude then, It is not greatly needefull to exhort you with a good heart

heart to heare the word. Neuer heretofore ſuch diligent hearing in the Court, as now a dayes. I dare be bold to ſay it; All the Preachers in England, in very many yeares by all their exhortations, could neuer haue done halfe ſo much good in this kind, as the onely, holy, and happie example hath done, which we ſee euery day before our eies. Neither need ye be greatly put in mind to keepe in mind the word heard. Memorie yee haue enough, vnderſtanding enough, knowledge enough, learning enough: When you haue heard a Sermon, you can remember and repeat, and carrie away, and keepe much of it. But this, this is the thing which I muſt call vpon my ſelfe, and vpon all you tothinke of, to wit, that we bring forth the fruit of the word in patience, in temperance, and in all other vertues of a ſanctified life. For that Samaritan woman did not fill her pitcher at the well, to ſpill it by the way, but to carrie it home full of water, and there to vſe it as occaſion ſerued. Here where the word is preached, is the well of liuing water, flowing forth to eternall life. But this water we muſt carry away with vs, and keepe

keepe it to wash and purge our consciences, to cleanse our wayes, to water the roots of Gods graces in vs continually, that we may bring forth fruit with patience. Rachel also, that other holy woman, did not desire the mandrakes so much to hold it in her hand, or to smell to it, as to be made apt thereby to bring forth the fruite of her wombe. To teach vs, that wee must not labour so much to knowe the word, that wee may subtilly dispute or discourse of it, as to practise it that wee may shewe the fruite of it in the amendement of our liues. Therefore King Dauid being readie to redresse diuers things among his people, saith in one of the Psalmes; O Lord, teach me goodnesse, and knowledge: knowledge, that I may keep thy word; and goodnesse that I may shewe the fruit of it. For I am sure, saies he, that all my keeping without fructifying all my knowledge without goodnesse, is to no purpose. Wherefore, O Lord, giue me goodnesse and knowledge. But first goodnesse and then knowledge. Because indeede a little goodnesse, though it bee neuer so small, is better then all know-

knowledge, though neuer ſo great. One handfull of goodneſſe is worth an hundred headfulls of knowledge. For the feare of the Lord is the beginning of wiſedome, a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer. A good vnderſtanding haue all they that doe thereafter. Why ſo? Becauſe an ill vnderſtanding haue all they that doe not thereafter. They that haue vnderſtanding, and doe not thereafter, that is, bring not forth fruit according to it, they haue an ill vnderſtanding. But they that haue vnderſtanding, and doe thereafter, and lead their life according to it, ſuch haue a good vnderſtanding. The praiſe of theſe ſhall endure for ener. O how highly ſhal Chriſt praiſe you, how richly ſhall hee reward you, if you haue a conſcionable care to expreſſe his vertues, and to be transformed as it were into the obedience of his word? Then he ſhall ſay vnto you; Come ye bleſſed of my Father, inherit the kingdome of heauen. For ye haue not onely heard my word, and kept it as farre as knowledge goes, but alſo ye haue practiſed it, and fructified ther-

by. I was in prison, and ye visited me; I was harbourles, and ye lodged me; I was hungry, and yee gaue me meate. These and such other haue bin the good fruites, which haue followed your hearing and keeping of my word. Therefore now yee shall bee praised for your weldoing, and for euer ye shall be blessed for your fruit-bearing. Which God graunt to vs all for Iesus Christ his sake, to whom with the father, and the holy Ghost, be all honour and glory, power and praise, dignity and dominion, now and euermore. Amen.

FINIS.

A FVNERALL SERMON Preached in S. MARIES.

May 10. 1605.

PSAL. 32. 7.

Surely in the flood of many waters they ſhall not come neere him.

THe principall ſcope of the Prophet in this place is to proove, that the righteouſnes, and ſo the bleſſednes of man, conſiſteth only in the free forgiueneſſe of his ſinnes, and gratious imputation of Chriſts merits. His argument may be framed thus; That which the whole Church and euery godly man

therein hath euer especially praied for in all afflictions and troubles, that is happinesse: But for remission of sinnes euery godly man will pray in time of tribulation: Therefore this is the felicity of the faithfull. To confirme this reason more fully he setteth down, first, the circumstances going before the prayer; For this shall euerie one that is godly make his praier vnto thee in a time when thou maist bee found. Then, the forme of the prayer it selfe; Thou art a place to hide me in, thou shalt preserue mee from trouble, thou shalt compasse me about with songs of deliuerance. Lastly, the effect following the prayer; Surely in the flood of many waters they shall not come neere him.

Prayer is the true sacrifice of faith. The efficacie whereof is briefly, but pithily set downe to the Hebrewes. And I haue spoken else-where somewhat largely of this point. Now but a word onely to make a fit entrance into this sermon. Take it therefore thus. The effects of prayer heretofore haue beene wonderfull. Praier hath fet downe haile-stones from heauen, to ouercome fiue

Kings

Kings with their armies. Prayer hath shut vp the windowes of heauen, that it should not raine, and againe hath opened them that the earth might giue her increase. Prayer hath staied the swift course of the sunne, and caused it to go backward fifteene degrees. Prayer hath held Gods hands that hee could not strike when he was readie to plague his people. Prayer without any other helpe or meanes hath throwne downe the strong walles of Iericho. Prayer hath deuided the sea, that the floods thereof could not come neere the Israelites. In this place it deliuereth the faithfull man from all the dangers of the world. Surely in the flood of many waters they shal not come neere him.

The summe is this; That no calamities of this world, no troubles of this life, no terrours of death, no guiltinesse of sinne, can be so great, but that a godly man by meanes of his faith and felicitie in Christ shall wade out of them well enough, For howsoeuer other things goe, still he shall haue such a solace in his soule, such a comfort in his conscience, such a heauen in his heart,

knowing himselfe reconciled to God, and iustified by faith, that Surely in the flood of many waters they shall not come neere him.

Which, that it may the better appeare, I shall desire you to obserue two things. The daunger: the deliuerance. The danger is in these words; In the flood of many waters. Where the tribulations that the godly man is subiect to in this life, are likened, First to waters: then to many waters: thirdly, to a flood of many waters; In the flood of many waters. The deliuerance is in these words; Surely they shall not come neere him. Where the deliuerance of the godly man hath three degrees also. First they shall not come neare: secondly him, they shall not come neere him: then Surely, surely they shall not come neere him. Surely in the flood of many waters, they shall not come neere him.

First, the afflictions of the faithful are likened to waters. Fire and water haue no mercy we say. But of the two water is the worst. For any fire may be quēched with water, but the force of water, if it

it begins to be violent, cannot by any power of man be resisted. Canutus who was King of England, Scotland, Denmarke, Norway, & a great part of Suevia all at once, sitting at a low water vpon the Thames shoare, commanded the water not to come neare him. But notwithstanding his commandement, the water returning and flowing againe, as that in Ezekiel which came to the ankles, then to the knees, and yet higher to the necke, so neuer left rising till it came vp neare him and wet him. Then turning about to his noble men that were there attendant on him, he said, You call me your Soueraigne Lord and Master, and yet I cannot command this little channell of water to keep a loose off from me. Whereupon he went immediatly to Westminster, and with his owne hands set his Crowne vpon the Crucifix there, and could neuer be perswaded after to weare it vpon his owne head. This experience that Canutus so mightie a King made, doth directly prooue, that no man but God onely can set barres and doores against the water and say; Hitherto shalt thou come, but

Polyd. lib. 7.

Ezech. 47. 2.

Iob. 38. 11.

no further, and here shalt thou stay thy proud waues. The afflictions of the righteous therefore beeing here compared to waters, must needes be very violent. For thus the Psalmist saith, Thine indignaion lyeth hard on me, and thou hast vexed mee with all thy waues. And God himselfe; I will powre out my wrath vpon thee, as water. So that the securitie and felicitie of the faithfull man is inuincible. He may be often in daunger of tribulations as of great waues or waters, but they shall neuer ouerwhelme him; Surely in the flood of many waters they shall not come neere him.

Psal.88.8.

Hos.5.10.

But these our tribulations which are waters, are also many waters. Our common prouerb is, Seldome comes sorrow alone. But as waters come rouling and wauing many together: so the miseries of this life. The Prophet Ezekiel saw the roule of a booke written within and without, and there was written therein, Lamentations, and singing, and woe. The booke is written within and without, to shew that many are the troubles of the righteous, both inward and

Ezeck.2.10.

and outward. And it is two to one if any thing befall vs, it is rather an ill happe, then a good happe. Seeing for one finging, there is in the booke a double forrowing, lamentations, and woe. Or if it be read as ſome tranſlate it; Lamentations, and mourning, and woe; then it is yet more plaine, that in this world many troubles as many waters come one in the necke of an other, no earthly ioy, or comfort comming betweene. This the good King greatly complaineth of, One deepe calleth another, becauſe of the noyſe of the water-pipes, all thy floods and ſtormes haue gone ouer me. And Iob, hee hath giuen mee one wound vpon an other, and hee hath ruone vpon me as a gyant. And Saint Paul, though in one place he write, God ſhewed mercie toward him, that hee ſhould not haue ſorrowe vpon ſorrow, yet oftentimes elſewhere he ſpeaketh of his owne manifold dangers. I ſuffered thrice ſhipwracke, ſaies he; night and day haue I bin in the deepe ſea: In iourneying I was often, in perills of waters, in perills of robbers, in perills of mine owne nation, in perills among the Gentiles,

Et ſcriptura in eo erat lamentationum, lugubriſq; carminis, & væ. Tremel.

Pſal. 41.7.

Iob. 16.14.

Philip. 2.27.

2. Cor. 11.26.

tiles, in perills in the citie, in perills in the wildernesse, in perills in the sea, in perills among false brethren. Thus we see how many waters the godly man is subiect to in this life. For one ioy hee hath at least two sorrowes, if hee haue no more: one deepe calleth an other; one wound bringeth another: hee hath sorrow vpon sorrow; perils vpon perils; Many waters; many dangers. Neuertheless, Surely in the flood of many waters, they shall not come neere him.

Thirdly, the daungers of this life, are as a flood. The very naming and mentioning of flood must needes be very terrible, euer since Noahs flood destroyed the whole world. For euen as a horse or a mule of whome the Prophet a little after speaketh in this Psalm, verse 9. hauing beene once well lashed with a whip, doth euer after feare, if he heare but the bel which is tied to the whippe: so man since the world was so well scoured and scourged with a flood, could neuer almost abide either to talke or thinke of it. Now though our whole life be nothing else but a flood of many waters, yet nothing in the world may

more

more fitly be so called, then our going out of the world. This indeede bringeth with it a flood of many waters, and an Ocean sea of infinite cares. Aristotle writeth, that nothing is so terrible as death, which Antiochus feeling sensibly in himselfe, cryeth out thus, Oh into what aduersitie am I come, and into what floods of miserie am I now fallen? He addeth the reason anon after; For I must die with great sorrow in a strange land. What speake I of a wicked tyrant? Holy men often are in great perplexitie at the time of their departure. S. Hierō writeth of Hilarion, that beeing ready to giue vp the ghost, he said thus to his soule; Goe forth my soule, why feareſt thou? goe forth, why tremblest thou? Thou hast serued Christ almost these threescore and ten yeares, and dost thou now feare death? Christ himselfe also feeling that hee was compassed about with the sorrowes of death, beganne to be afraid, and to be in great heauinesse, and he said moreouer, My soule is very heauie euen to the death. I know well Christ was afraid without sinne, nay, with great comfort. For hee prayeth thus

1. Mac. 6. 11.

Hier. in vita eius

Mark. 14. 33.

thus, Not as I will, but as thou wilt. And againe, Into thy hands I commit my spirit. This then was his comfort, that the Iewes could doe nothing in putting him to death, but as S. Peter testifieth, that onely which his Father both by his counsell and will hath decreed, and by his hand hath ordained. Hilarion also that holy ancient Father, comforteth himselfe with this, that hee had served Christ almost seauentie yeares. Other children of God haue had other comforts; and all haue this, that both in life and in death they are happy in Christ. Howbeit seeing many holy Christians, and euen Christ himselfe feared death, it remaineth that death simply and in it selfe considered, is a flood of many waters. But yet the faithfull man euen in death is out of all danger. Surely in the floods of many waters, they shall not come neere him.

Thus much for the first part which is the danger; In the flood of many waters. The second part followeth, which is the deliuerance: Surely, they shall not come neere him.

First, they shall not come neere.

They,

They, that is, The waters ſhall not come neere. The holy Church and euerie member thereof is likened to a houſe built vpon a rocke. Vpon which though the winds blow, and the floods beate, yet it cannot be throwne downe, becauſe it is built vpon a rocke. So that the floods which ſhake it, can neuer come neere it to ouerthrowe it. The ſame may be ſaid of the ſhip couered with waters. It might well floate, but it could neuer be drowned. For as ſoon as the Diſciples cryed vpon Chriſt to ſaue them, preſently there followed a great calme. Therefore Luther when his life was ſought of all the world in a manner, tranſlated the Pſalme *Deus noſter refugium*, into dumb meeter, and cauſed it to be ſung in all the reformed Churches. God is our hope and ſtrength a very preſent helpe in trouble. Therefore will we not feare though the earth be mooued, and though the hills be caried into the midſt of the ſea. Though the waues thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of the ſame. S. Peter the Apoſtle began to ſinke, but he ſunke not right

Matth. 7. 25.

Rock

Matth. 8. 24.

Pſal. 46. 1.

right downe. Christ was ready at hand to helpe him. For as soone as he saw himselfe in present perill and danger, forthwith he cryed, Master, saue me.

Psal.69 1. and 16. Saue me, O God: for the waters are come in euen vnto my soule. I sticke fast in the deepe mire where no ground is; I am come into deepe waters, so that the floods runne ouer me. Take me out of the mire that I sinke not, and out of the deepe waters. Let not the water flood drowne me, neither let the deep swallow me vp: & let not the pit shut her mouth vpon me. S. Paul likewise suffered ship-

act. 27. 34. wrack, but lost not by it one haire of his head. Whereby we may see the absurdity of the Papists. They would prooue that iustifying grace may bee lost, because some haue made shipwracke of faith. But if we should graunt them that the

1. Tim. 1. 19. Apostle speaketh of iustifying not of historicall faith, yet we haue the help of a second answer. To wit, that shipwrack is one thing, and drowning an other. Therefore faith which is wracke is not by and by drowned. For it may happen to suffer shipwracke as S. Paul did, and swimme out safe to the shore. But this is

but

but a touch by the way. Meane season we see how safe and secure the faithfull man is in Christ. He is a house to which the floods may come neere to shake it, but neuer to throwe it downe; he is a ship, which the waues may come neere to tosse it, but neuer to turne it ouer; euen as Saint Peter beganne to sinke, but still kept vp his head: and Saint Paul suffered shippewracke, but was not a haire the worse for it. Surely in the flood of many waters, they shall not come neere him.

Secondly, him. They shall not come neere him. This word must in no case be omitted. It helpeth vs to answer a verie strong obiection. For it may bee said, Many holy men haue lost their goods, haue suffered great torments in their bodie, haue beene troubled also in minde; how then did not the floods of many waters come neere them? The word *Him* helpes vs to answer. The verie Philosophers themselues reckoned their goods pertained no more to them, then, be it spoken with reuerence and regard, the parings of their nayles. Zeno hearing newes he had lost all he had

Bene facis fortuna cum ad palliu nos compellis.

had by ſea, ſaid onely thus; Thou haſt done verie wel Fortune to leaue me nothing but my cloake. An other called Anaxarchus, when as Nicocrean the tyrant commanded he ſhould be beaten to death in a morter, ſpake thus to the executioner; Beate and bray as long as thou wilt Anaxarchus his bagge or ſachell (ſo he called his owne body) but Anaxarchus thou canſts not touch. Yet theſe making ſo ſmal reckoning of their goods and bodie, ſet their minde notwithſtanding at a high rate. The minde of a man, is himſelfe, ſay they. Hence it is that Iulius Cæſar, when Amyclas the Pilot was greatly afraid of the tempeſt, ſpake to him thus, What meaneſt thou to feare baſe fellow, doeſt thou not know thou carrieſt Cæſar, with thee? As if he ſhould ſay, Cæſars bodie may well bee drowned, as any other mans may, but his minde, his magnanimity, his valour, his fortitude, can neuer be drowned. Thus farre went Philoſophie: But Diuinitie goeth a degree further. For Philoſophy defineth Him, that is a man, by his reaſon, and the morall vertues of the minde; But Diuinitie

Mens cuiuſque is eſt quiſque.

Cæſarem vehis.

nitie defineth a Christian man by his faith, and his coniunction thereby with Christ. Excellently saith Saint Austin: Whence com's it that the soule dieth? Because faith is not in it. Whence that the bodie dieth: Because a soule is not in it. Therefore the soule of thy soule is faith. So that if we would know what is a faithfull man, we must define Him, not by his naturall soule, as he is reasonable, but by the soule of his soule, which is his faith. And when we easily answer the obiection, that a flood may come neere a faithfull mans goods, neere his bodie, neere his reasonable soule, but to his faith, that is to Him, it can neuer come neere. For if you speake of the life and essence of him, that it is faith, the Prophet also witnesseth, The iust shall liue by faith. And the Apostle, Now I liue not, but Christ liueth in me, but that I liue, I liue by faith in the sonne of God; who loued mee, and gaue himselfe for me. And he that was wiser then all the Philosophers, determineth this point thus; The summe of the matter when yee haue heard all is this; Feare God, and keepe his com-

Tract. 49 in Iohan. Vnde mors in anima? quia non est fides. Vnde mors in corpore? quia non est ibi anima. Ergo animæ tuæ anima fides est.

Abacuck.

Gal. 2. 20.

Eccles. 12. 13.

O 1 man-

mandements; for this is all of man. All of man, what's that. All of man which will hold out against all floods of many waters: For the goods of man may be gotten away by forged cauillation: the bodie of man may be weakened by sickenesse: the soule of man, and the faculties thereof, as memorie, witte, and such like, may be impaired by age, but faith in Christ, the feare of God, a care to keepe his commaundements, is all of man, which no floods, either in life or in death can ouer-whelme. All of man wherein man ought to imploy himselfe while he is aliue, and without which, man is but vanitie when he is dead, but with which, man both in life and death is most blessed. For if this be the summe of all, then of any thing but this there is
Matth.16.18. no reckoning at all to be made. I haue praied for thee, saith our Sauiour, that thy faith should not faile, and the gates of hell shall not preuaile against thee.
Can.8.7. For loue is strong as death: iealousie is cruell as the graue: the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither

ther can the floods drowne it. Euen as Paul also glorieth, that nothing can separate him from the loue of God which is in Christ Iesus. Wherefore seeing the godly man is so inuincible, that neither the gates of hell, nor the floodgates of many waters, can preuaile against him; Surely in the flood of many waters, they shall not come neere him. Rom.8.

In the last place must be considered the asseueration, Surely. For if both liuing and dying my felicity be most certaine in Christ, and yet I knowe not so much, what comfort can I gather thereby? Now in all aduersities this is my greatest ioy, that the fauour of God which is most constant in it selfe, is fully assured also to me. For, I know that my redeemer liueth. And if I be iudged, I know I shall be found righteous. And I know whome I haue beleeued, and I am sure. In one word, I am Surely perswaded, that neither life, nor death, nor any thing els can separate vs frō Christ. Nay in all the flood of waters wee shall be more then conquerours. They shall not come neere to conquer vs. But rather Rom.8.37.

ther we shall conquer them. Yea that which is strangest of all, Surely we shall be more then conquerers ouer them.

Psal.27.3. Though an hoast of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in it.

Not in him, as it is ill translated in the English, but in it; that is, In the verie warre it selfe, I will not feare. Nay I will be of good hope. Yea Surely in the very warre will I hope and trust. For euen as a building made arch-wise, the more waight is laide vpon it, the more strong still it is: so the more force and strength is brought against me, the greater triumph & victorie I shall haue.

Psal.3.7. Therefore I will not be afraid of tenne thousand of the people, that haue set themselues against me round about. For a thousand of them shall fall at my side, and ten thousand at my right hand, but

Gen.7.18. they shall not come neere mee. The Arke in the flood was not drowned, as other things were, but floated vpon the waters. Yea the higher the waters encreased, the higher Surely for that did the Arke still arise. Likewise the redde

sea

sea did not hinder the Israelites passage, but opened an easie way to them. Yea Surely it was moreouer as a wall to backe them against all their enemies. Exod.14.22.

The words of Saint Iames are verie plaine: My brethren, count it exceeding ioy when you fall into diuers temptations. Tentation of it selfe doth vexe and disquiet a man. But to the godly it is a ioy. As we read els where, That they which are iustified by faith haue peace: nay, haue easie accesse to God, and great ioy in tribulations. But the Apostle adding, that this ioy is not common or ordinarie, but Surely exceeding ioy, raiseth vp the amplification as high as may be. Whereunto, S. Paul also accordeth; We are afflicted on euery side, yet we are not in distresse: in pouertie, but not ouercome of pouertie; wee are persecuted, but not forsaken; cast down, but we perish not. Here he prooueth directly, that the flood commeth not neere the faithfull. But where is the Surely? It followeth in the same epistle; As dying, and behold we liue: as chastened, and yet not killed: as sorrowing, and yet alwaies reioycing: as poore, and Iam.1.2. Rom.5. 2.Cor.4.9. 2.Cor.6.10.

yet making others rich: as hauing nothing, and yet posſeſſing all things. O the ſecuritie and felicitie of the faithfull! For his faith maketh life of death; ioy of ſorrowe: riches of pouertie. What ſhall I ſay more, or what would you haue me ſay more? then as the Apoſtle ſaies? It makes all things of nothing. As hauing nothing ſaies he, and yet poſſeſſing all things. But the ſpecial thing to be noted in this ſentence is, As dying, and behold we liue. For they import, that death is no death, but As it were death, an image, or a ſhadowe of death: beeing indeede life, and Surely a better life and more immortall then we had here. Therefore he ſaies, Behold we liue, to ſhewe that by death the faithfull liue a life wherein there is ſome great ſpecialty and excellencie worthy indeed to be beholded & regarded. As if he ſhould ſay; Behold we liue, Behold we liue a more happie life, then euer we liued in our life. Saint Auguſtin often commẽdeth the ſaying of his maſter S. Ambroſe when he was readie to die. Speaking to Stilico and others about his bed; I haue not liued ſo among

among you, saith he, that I am ashamed to liue longer if it please God: and yet again I am not afraid to die, because we haue a good Lord. He doth not say, Mine owne goodnesse puts me out of feare, but Gods goodnesse. This goodnesse of God makes me quiet in my conscience, and secure in soule, readie to embrace death whensoeuer it commeth. Wherefore, Surely is fitly added. For afflictions as waters doe not ouercome the faithfull. Nay they come not neere him. But contrariwise the faithfull conquereth afflictions. Yea, Surely hee is in them all more then a conquerour. In warre he is not afraid. Rather he greatly hopeth. And Surely euen in the verie warre he hopeth. The flood of waters commeth not neere to drowne the Arke, but lift it vp. And so much the higher Surely the arke still riseth, as the flood riseth. The sea staieth not the Israelites passage. It is a dry land for them to march on. As a wall moreouer to backe them Surely against all their enemies. Tentation not onely is no matter of sorrowe, but also on the other side of ioy, & Surely of great ioy.

Non ita vixi inter vos, vt me pudeat viuere: nec mori timeo, quia bonum dominum habemus Pontius in fine vitæ eius.

Death is no death, but a life, and Surely such a life, as only of it we may say, Behold we liue. So happie both in life and death is the faithfull man: Surely in the flood of many waters, they shall not come neere him.

To conclude then; No calamitie or aduersitie can possibly dissceuer that coniunction which faith maketh of euerie godly man with Christ. For feeling the remission of his sinnes assured and sealed vnto him, hee contemneth not onely the workes of the world, and dismaiments of his conscience, but euen the verie feares and terrours of death. This our deare brother M. Edward Liuely, who now resteth in the Lord, lead a life which in a manner was nothing els but a continuall flood of many waters. Neuer out of suits of law, neuer-ceasing disquieters of his study. His goods distrained, and his cattell driuen off his ground, as Iobs was. His deare wife beeing not so well able to beare so great a flood as he, euen for verie sorow presently died. A lamentable and ruefull case. So many children to hang vpon his hand, for which he had neuer

maintenance, neither yet now had ſtay, his wife being gone. Well, but that ſorrowfull time was blowne ouer. He was appointed to be one of the cheifeſt tranſlators. And as ſoone as it was knowne how farre in this trauaile hee did more then any of the reſt, hee was very well prouided for in reſpect of liuing. For which my L. his Grace of Canterburie now liuing, is much to bee reuerenced and honoured. But beeing ſo well to paſſe both for himſelfe, and for his children, ſodainely he fell ſicke. He was taken with an ague and a ſquinſey both together. And the more vſual that was, the leſſe dangerous was this accompted, but the euent ſhewes the contrary. For the ſquinſey beeing both by himſelfe and his friends not greatly regarded, within foure dayes tooke away his life. Theſe were many waters, and diuerſe tribulations. Beſides a thouſand more, which I cannot now ſtand to repeate. Yet he carried himſelfe ſo in life and death, as theſe waters ſeemed not once to come neere him. He was profeſſour of the Hebrewe tongue in this Vniuerſitie thirtie yeares. (As his father

ther in law D. Larkyn had been profeſſor of Phyſicke fiue or ſixe and thirtie yeares.) Which tongue, howſoeuer ſome account of it, yet ought to be preferred before all the reſt. For it is the auncienteſt, the ſhorteſt, the plaineſt of all. A great part of wiſedome, as Plato ſheweth, is the knowledge of true Etymologies. Theſe in other tongues are vncertaine, in this taking out of the naturall qualities of euery thing that is named. In ſo much as when any man hath found out the Hebrewe Etymology, then he neede ſeeke no further. Beſides, all the Scripture written before the birth of Chriſt, except a fewe chapters of Daniel and Ezra, were written in Hebrewe. And the Rabbins themſelues, though they haue no ſmall number of fables and lies in them, yet diuers things they haue notwithſtanding fit for the opening of the olde Teſtament. Therefore though a man cannot reade the Rabbins, yet vnleſſe he can vnderſtand handſomely well the Hebrewe text; he is compted but a maimed, or as it were but halfe a Diuine, eſpecially in this learned age. Laſtly, diuerſe learned men

In Cratylo.

men are of opinion, to whome I very willingly assent, that the holy tongue which was spoken in Paradise, shall be eternally vsed in the heauenly Paradise, where the Saints shall euer extoll and praise God. But this worthy Professor deceased, got him great credit, as well by the continuance, as by the holinesse of his profession. For he was not a Professor for one or two yeares, as others are; but full thirty yeares together. Nathan Cytræus writeth, that in Prage an Vniuersitie of Bohemia, where Iohn Hus, and Hierome of Prage professed, that they that haue continued Professours for the space of twentie yeares together, are created Earles and Dukes both together. And therefore their style is to bee called *Illustres*, whereas they which are singly and simply, but onely either Earles or Dukes, are called *Spectabiles*. Neither maketh it any matter that they haue no reuenewes, to maintaine Earldomes or Dukedoms. For they haue the title notwithstanding, euen as Suffragans haue of Bishoppes. Our good Brother hauing no such profit or dignitie propounded

In Itinerat. pag. 444.

pounded vnto him, but contenting himselfe with his stipend, spent halfe his life in this place. For hee was vpon threescore yeares old when he died. He wrote a book of Annotations vpon the first fiue small Prophets, dedicated to that great patron of learning and learned men, Sir *Francis Walsingham*. Wherein diuerse speeches and phrases of the Prophets are compared with the like, in Poets and Oratours both Greeke and Latine, and many notes neither vnpleasant nor vnprofitable to bee read, are set out of the Rabbins. But in mine opinion he took greatest pains in his Chronologie, which he dedicated to Doctor Iohn Whitgift, the reuerend late Archbishop of Canterbury. This booke indeede is full of hidden learning, and sheweth infinite reading in stories. I asked him within this little while, whether hee had written no more bookes, He told me he had, but printed no more because hee had no time to peruse and perfect them for other businesse. Now by businesse he meant, I weene especially his studie and care to performe well his taske in the translation. Where-

in

in how excellently he was imployed, all they can witnes who were ioyned with him in that labour. For though they be the verie flower of the Vniuerſitie for knowledge of the tongues, yet they will not be aſhamed to confeſſe, that no one man of their companie, if not by other reſpects, yet at leaſt wiſe for long experience and exerciſe in this kinde, was to be compared with him. For indeede he was ſo deſirous that this buſineſſe begunne by the commaundement of our moſt gracious Soueraigne King *Iames*, ſhould bee brought to a happie ende; that oftentimes in many mens hearings, hee proteſted hee had rather die, then be any way negligent herein. Which as ſome thinke by all likelihood came indeede ſo to paſſe. To wit, that too earneſt ſtudy and paines about the tranſlation, haſtened his death, and brought it on ſooner. Now as he liued ſo, in his profeſſion, in his writings, in his tranſlating, as though all the floods of many waters had neuer comn' neare him: euen ſo alſo he died. During the ſhort time of his ſickeneſſe, hee carried himſelfe, as alwaies before, humbly, mildly,

mildly, quietly, constantly. One of his louing friends standing by his bed, and saying; M. Liuely, I pray God you may haue patience, and hope, and especially faith vnto the ende. He lifting vp his hands said heartily and cheerefully, Amen. Little he vsed to speake, and more he could not say, for the paine and impediment of his squinsey. Which though it made a speedie ende of him, as the apoplexy did of the good Emperour Valentinian, yet how could any death be sodaine to him, whose whole life was nothing els but a meditation of death, and whom the Lord whensoeuer he came, might finde doing his dutie? Wherefore no reason wee should lament his departure out of this world. He liued blessedly, he died blessedly in the Lord. Rather, you Reuerend and learned Vniuersitie-men, lament for this, that you haue lost so famous a Professour, and so worthy a writer. Lament you translatours, beeing now depriued of him, who no lesse by his owne merit and desert, then by the priuiledge of his place, was to order and ouersee all your trauailes. Lament you poore orphans,

phans, eleuen poore children of you, which he left behind him, as Christ ascending left eleuen Disciples, bereaued of your kinde and deare Father, destitute of necessaries for your maintenance, to seeke of all helpe and means, but onely (as poore folkes vse to speak) such as God, and good friends shal prouide. Lament, lament all of you, of the Towne, as well as of the Vniuersitie, because our Schoole hath lost such a singular ornament of this age, because our Churches haue lost such a faithfull and syncere seruant of Christ. Questionlesse, as it should seeme by the taking away of this man, almightie God is greatly angry with vs all for our sinnes. Christ Iesus our Master, as though he meant no more to care for vs, seemeth to lie fast a sleepe in the ship, while we most miserably in the flood of many waters are tormoiled and tossed. Wherfore let vs in time crie aloud, and awake him with our prayers. Or rather indeede he is not a sleepe, but awake alreadie. We haue awaked him, not with our prayers, but with our sinnes. Our sinnes haue cried vp to heauen. And the

the Lord beeing awaked, as a gyant comes forth against vs, and as a mighty man refreshed with wine. For not onely those are waters which are in the channell, or in the sea: but as waters are here vnderstood, euen those fires are waters, those fires I say, which very lately awaked vs at midnight, and affrighted vs at noone day; which raged on the South-side, and anone after on the North-side of the Towne. It was but a fewe mens losse, but it was all mens warning. And what? shall we make nothing of this, that one kind of disease deuoureth vp the Townesmen, an other the schollers? This is now the tenth course of Schollers, which within this month hath beene brought foorth to buriall, not one of them dying of the plague; whereas heretofore if one or two schollers haue died in a whole year out of all Colledges, it hath beene accounted a great matter. This and such like grieuous iudgements, beloued, doe plainely declare, that the Lord beeing awaked with the cry of our sinnes, is greiuously displeased and offended at vs. Wherefore let vs nowe at the length

The plague, the small pocks, and the squintey.

length in the name of God, rowſe vp our ſelues, and awake out of our deadly ſinnes. Let this that our holy brother did ſo ſodainly in a manner fall aſleepe, be a loud O yes, as it were to awake vs all. Let euerie one of vs, amend one, iudge one, accuſe one, condemne one, that we be not all condemned of the Lord. Let euery one of vs I beſeech you crie vp to heauen for mercie, and ſay with Dauid, I haue ſinned and done wickedly. Or with Ionas; Take me, for I know that for my ſake this great tempeſt is vpon you. Then our moſt merciſull father ſhall bleſſe vs all, as he hath done this holy Saint, both in our life and in our death, by the pardoning of our offences, & couering all our ſinnes, with the bowels and blood of Chriſt. And though in this world we be euer ſubiect to a flood of many waters, yet hee ſhall drawe vs ſtill out of many waters, as hee did Moſes. Surely in the floode of many waters, no more then they did to Ionas, they ſhall not come neare vs. Neither onely ſhall we be ſafe in the flood of death, but alſo in the flood of the day of iudgement. For

that alſo is a flood, and a terrible fearefull one too. To wit, not of water, but of fire. As it was in the dayes of Noah: ſo ſhall it be at the comming of the ſon of man. In the firſt flood they which had not an arke, ranne vp to the toppes of houſes, to the toppes of trees, to the toppes of mountaines; becauſe they deſired to hold vp their heads aboue the ſtill riſing raging water. In the ſecond, they which are not found in Chriſt, ſhall ſay to the mountaines, Fall vpon vs: and to the Caues, Couer vs, and hide vs from the wrath of the Lambe. Then they ſhall be glad to creepe into euerie hole and corner that they may auoide the burning of fire. But we that confeſſe our ſinnes, and forſake the ſame, ſhall lift our heads to no other mountaine, but to Chriſt from whom commeth our ſaluation; we ſhall deſire to be couered with no other rocke, but onely with that out of which came the blood and water of life. For neuer did Noahs flood ſo clean waſh away all wicked men from the face of the earth, as the blood of Chriſt ſhall purge vs from all our ſinnes, and preſent vs blameleſſe before the face of our

our father, onely if we be faithfull vnto death. For then the next thing is felicity, and the crowne of life. Which God for his mercie sake graunt vs all, that as we make no doubt, but this our holy brother now triumpheth with Christ, so all and euery one of vs, after we haue waded through this world as a flood of many waters, may inherit that kingdome of glory, which our louing Lord Iesus hath purchased for vs with his deare blood: to whom with the Father, and the Holy Ghost, be all honour and glory, now and for euermore: Amen.

FINIS.

A
SERMON PREACHED
at *Whitehall* before the KING
on Twesday after Lo Sunday.
1604.

2. COR. 3. 18.

But all we, with open face, behold as in a glasse the glorie of the Lord, and are transformed into the same image, from glory to glorie, as by the spirit of the Lord.

THe old Testament, and the new Testament, in summe and substance, are all one. Christ Iesus the very summe and substance of them both, in himselfe is one and the same yesterday, and to day, and forever. Those mysticall wheeles, which Ezekiel

Heb. 13. 8.

zekiel a ſees in a viſion: are one within an other. After the ſame ſort, there is Goſpell in the lawe, and there is law in the Goſpell. One wheele is within another: one teſtament is within an other. For neither is the lawe ſo full of threatnings, but that it hath ſome comforts in it: neither is the Goſpell ſo full of comforts, but that it hath ſome threatnings in it. So that the lawe, is nothing elſe but a threatening goſpel; and the goſpel, is nothing elſe, but a comfortable law. The two cherubims, b which ſhadow the mercie-ſeat, haue their faces one toward another. In like manner, the two teſtaments which ſhadow out Chriſt the true mercieſeat vntovs, haue their faces one toward another. For the old Teſtament looketh forward toward the new, which is come: and the newe teſtament looketh backeward, toward the old, which is paſt. Thoſe glorious ſeraphims c which ſing, Holy, Holy, Holy, doe call to one another. So the lawe and the Goſpel, lauding him alone, which is the holy one of God, doe call to one another. Behold the Lambe of God which taketh away the ſinnes of

a Ezek.1.16.

b Exod.25.20.

c Eſa.6.3.

the world. There the lawe calls to the gospell, when Iohn commends Christ. Among them that haue beene borne of women, there hath not risen a greater, then the Baptist. Here on the other side, the Gospell calls to the lawe, when Christ cõmends Iohn. Whereupon also commending his spouse [d], he saies, Thy two breasts are like two young roes, that are twins, feeding among the lillies. The two breasts of the Church are the two testaments; out of which we that are the children of the church, suck the pure milke of the word of God. These testaments feede among the lillies. Because they treate and discourse especially of Christ, who saies, I am the lilly of the valleyes. These testaments also are like two young roes, that are twins. Because twins, (as we reade of Hippocrates twins) when they goe, they goe together, when they feede, they feede together. And after the same fashion, the two testaments, beeing the two breasts of the Church, goe together, and feede together, like two young roes that are twins, feeding among the lillies. The Prophet Zacharie

d Can. 4. 5.

tie c sees in a vision, two oliue trees which thorough two golden pipes, emptie themselues into the golden candlesticke. This golden candlesticke, shining continually, and giuing light to euery one that came into the tabernacle was a figure of that light which lighteneth euery one that commeth into the world. And euen as the light of that candlesticke, was alwaies maintained onely with the oyle, which dropping from the oliue trees, and distilling thorough the golden pipes, was conueyed into it: so, Christ shineth in our hearts, onely by the light of his word, and the two testaments, are, as it were, two golden pipes, flowing forth, and streaming both together, whereby the oyle of all gladnesse and goodnesse is powred into vs. Wherefore, it is manifest, that the old testament and the newe testament, as Ezechiels wheeles, are one within another. Yea moreouer, as those cherubins, they looke one toward an other: as those seraphims, they sing one to an other: as those young roes, they feede both together: as those golden pipes, they flowe forth both together.

c Zach. 4. 12.

And therefore, as there are two cherubims, and yet but one obiect that they both looke vpon, which is the mercie-ſeate; as there are two ſeraphims, and yet but one ſong that they both ſing, which is the holy; as there are two roes, and yet but one food that they both feede vpon, which is the lillie: as there are two pipes, and yet but one veſſell that they both flow into, which is the golden candleſticke: ſo, there are two teſtaments, and yet but one ſumme and ſubſtance of them both, which is Chriſt. Chriſt the onely Mercy ſeat; the onely Holy; the onely Lillie; the onely golden Candleſticke.

But now, though theſe two Teſtaméts agree together thus in Chriſt, whom S. Paul calleth, Ἀνακεφαλαίωσιν, the recapitulatiõ, or the abridgmẽt of them both; yet, if it will pleaſe you to conſider the diuerſe diſpenſation of them, you ſhall in this whole verſe obſerue ſix differences betweene them. And euery difference, is a dignitie. Euery difference of the Goſpel from the law, is a dignity of the Goſpel aboue the law.

Eph. 1. 10.

The firſt difference is in theſe words,

But

But all we. In the time of the olde Teſtament, very few did behold the glorie of the Lord. When the Law was giuen, onely Moſes might come vp to the top of the mount, al the people ſtood below Which cuſtome continued euen vntill the comming of Chriſt. For when incenſe was offered, [a] onely Zachary went into the temple, all the multitude ſtood without. But ſuppoſe more men then Moſes or Zachary did at that time behold the glorie of the Lord, yet certainly more nations then the Iewes did not behold it. The Iewes onely were Gods peculiar people. As for the Gentiles, they were ſuffred to walke in their own wayes. The Lord ſhewed his word vnto Iacob, his ſtatutes & ordinances vnto Iſrael. He dealt not ſo with any other nation, neither had the heathen knowledge of his lawe: which likewiſe continued euen vntill the comming of Chriſt. For when a woman of Canaan cryed to our Sauiour, ſaying, Haue mercy on me; he anſwered her, I am not ſent but to the loſt ſheepe of the houſe of Iſrael. Yea, not onely hee himſelfe denyed mercy to the Gentils, but alſo he charged

[a] Luk. 1. 10.

ged his disciples for a time to shewe no mercy vnto them. Goe not into the way of the Gentiles, saies he, [b] and into the cities of the Samaritans enter yee not. But go rather to the lost sheepe of the house of Israel. So that it was but one man onely among all the people, namely Moses, or Zacharie; or, to take it at the very highest, it was but one people onely among all nations, namely the Iewes, or the Israelites, which did in the time of the old Testament behold the glorie of the Lord.

b Matth. 10. 5.

But all we, now *all we*, with open face behold as in a glasse the glorie of the Lord. Then they did sing, [c] *Notus in Iudæa deus*, In Iewry is God knowne, his name is great in Israel. But now we sing [d] *Laudate dominum omnes gentes*, O praise the Lord *all* ye heathen, praise him *all* ye nations. Then, no vncircumcised stranger might eate the Passeouer, [e] onely those might eate it, which were borne in the land. But now, *all* we that are otherwise strangers from the commonwealth of Israel haue an altar [f], and being circumcised with circũcision made without hands, we may *all* of vs eat the Easter-

c Psal. 76.

d Psal. 117.

e Exod 12. 45.

f Heb. 12. 10. προμεμήνυκην τὴν τῶν ἐθνῶν σωτερίαν. Vide Theodor. in Exod. quest. 24.

Easter-lambe, which hath beene slaine for vs. Then the name of Christ was as an oyntment kept close in an alabaster box, the sauour whereof perfumed onely a part of the house. But now, it is as an ointment powred outg, the sweete smel whereof perfumeth *all* the house of God. Then, the doctrin of saluation was preached onely in the secret places of Palestina, which was but a corner of the world. But now, it is as it were, proclaimed vpon the tops of housesh, and published ouer *all* the whole earth. Then, onely the asse vsed to the yoke, the Iew vsed to the yoke of the law, was brogbt vnto Christ. But now hee hath ridden into Ierusalem, vpon the asses foalei, and hee hath made all the Gentiles, which were before like vntaimed colts, tractable & obedient, and seruiceable to himselfe. Then, onely naturall branches which were the Iewes, did by faith take roote downward, and by charity beare fruit vpward. But now, wild branches are grafted into the right oliue tree k, and *all* the Gentiles are incorporated into the bodie of Christ.

Therefore that is now most true which

g Vnguentum effusum. Can. 1.2. Christi nomen antè eius aduentum in Israel populo quasi in vase aliquo claudebatur, Ambr.

h Luk. 12.3.

i Matth. 21.5.

k Rom. 11.17.

which our Sauiour ſaies concerning his Church, [l] The Queenes and the concubines haue prayſed her. The Queenes are the Iewes, whom Chriſt of old had eſpouſed to himſelfe. The concubines are the Gentiles: which though heretofore they haue runne a whoring after ſtrange gods, as the Prophet ſpeaketh, yet now they are faithfull vnto Chriſt. So that, not onely the Queenes, but alſo the Concubines praiſe the Church, yea *all* generations doe call her bleſſed. Which is the cauſe, why Salomon alſo had three hundred queenes, and ſeauen hundred concubines [m]. Not ſo much to ſatisfie his owne fancy, as to ſignifie Gods pleaſure. Namely, that there ſhould be ſeuen in the time of the Goſpel, to three in the time of the Law, ſeauen to three, which ſhould loue the true Salomon Chriſt Ieſus. And that, not only three hundred perſons among the Iewes, but alſo ſeauen hundred nations among the Gentiles, yea *all* the Nations of the earth, ſhould at length bee ioyned to Chriſt. Now Salomon, not onely by the multitude of his concubines (and likewiſe by marrying Pha-

l Can.6.8.

m 1.Reg.11.3.

Pharaohs daughter) did foreshewe the calling of the Gentiles; but much more [n] by requesting Hiram King of Tyrus, to helpe him build the Temple. For none but Israelites did meddle with building the tabernacle; whereas Sidonians, and diuerse other Gentiles, did helpe to build the Temple. Which did mystically insinuate a further thing. To wit, that though the synagogue of the Iewes did consist onely of Israelites, yet the Sydonians, and all other nations, should one day come together, and put to their helping hand, to edifie and build vp the Church of Christ: Euen as the Father of Salomon prophesied of it long before, [o] The Kings of Tarsis and the Isles shall giue presents, the Kings of Arabia and Saba shall bring gifts. *All* people shall fall downe before him, *all* nations shall doe him seruice. We read [p] that the Israelites remooued their tents from Marah, and came to Elim, where they found twelue fountaines of water, and seauentie palme trees. All the while they were in Marah, which signifieth bitternes, they saw no fountaine, no palme tree. But when they came

n 1. Reg. 5.

o Psal. 72. 10. Vide Ambros. de vocat. gent. lib. 2. c. 1. & Cyril. contr. Iulian. l. 8.

p Numb. 33. 9.

came to Elim, which signifieth rams, then they found twelue fountaines and seauentie palme trees. This iourney of the Israelites did intimate thus much: That the Church of Christ should neuer leaue iourneying on forward, till it came from Marah to Elim. That is, from the Iewes, whose mouthes are full of cursing and bitternes, to the Gentiles, which are the true flocke and sheepfold of Christ. Here, the Church findeth twelue fountaines, and seauenty palme trees, q twelue Apostles, and seauentie Disciples. Which twelue Apostles, as twelue fountaines, haue flowed more generally ouer the face of *all* the earth to renewe it, then Noahs flood did to destroy it. And the seauenty Disciples, as seauentie palme trees, haue flourished and spread thẽselues ouer *all* the world, so that, as the Psalmist speaketh, r The hills are couered with the shadowe of them, and the boughs thereof are like the goodly Cedar trees. Almightie God commaunded Moses to make 12. cakes, which should be set continually vpon the table of shewbread, yet so as they should be changed euery Sabbath day.

q Non dubium quin de duodecim apostolis sermo sit, de quorum fontibus deriuatæ aquæ, totius mundi siccitatem rigant. Hier. Epist. ad Fabiol M6.

r Psal 80.10.

day [r]. These twelue cakes did prefigure the twelue Apostles [t], and all those disciples of Christ, which continually *shew* to his people the *bread* of life, that is, the word of God. Now these twelue cakes are changed, when as the twelue fountaines, and the seauentie palme trees, are changed into twelue Apostles and seauentie Disciples. That so, Gods promise to his Church may bee fulfilled, which is this, [u] In steed of thy fathers thou shalt haue children, whome thou maist make Princes in *all* lands. As if in other words he should haue saide, Thy shewbread shall bee changed. For in stead of thy twelue fountaines, and thy seauentie palme trees, thou shalt haue twelue Apostles & seauentie Disciples, whom thou maist make Princes in *all* lands. To this mysterie of the twelue fountaines, is answerable that which is written of the twelue oxen [x]. The molten sea did stand vpon twelue oxen, whereof three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East. The great caldron was cal-

[r] Leuit. 24.8.

[t] Beda de taber. lib 1.cap.7.

[u] Psal.45.17. Constitues eos principes super omnem terram. De Apostolis dictum est. Vtique & de nobis, qui loca apostolorum minoribus reuera meritis, sed maioribus consolationibus obtinemus. Arnulfus in ser. in Conc. Turonens p 63.

[x] 2.Chron.4.4.

called a molten sea, because it did foreshew the depth of the twelue Apostles doctrine, which flowing from them, as from twelue fountaines, did make, as it were, a maine sea. This sea did stand vpon twelue oxen, that is, as Saint Paul doth interpret it y, vpon twelue Apostles. Which in that they looked fowre waies, East, West, North, and South, they did teach all nations z. And in that they looked three and three together, they did represent the blessed Trinitie. Not only teaching *all* nations, but also in that sea of water baptizing them, in the name of the Father, and of the Sonne, and of the holy Ghost. Wherefore, though the two kine which carried the Arke, wherein were the tables of the Law, went straight, and kept one path, turning neither to the right hand nor to the left a: Yet these twelue oxen, which carried the molten sea, signifying the doctrine of the Gospell, went not straight, neither kept one path, but turned into the way of the Gentiles; yea, they looked all manner of waies, East, West, North, and South. And those two kyne stood still

y 1.Cor.9.10. Duodecim boues, duodecim Apostoli sunt. Beda de temp. Salom. c.10.

z Potest intelligi quod quatuor facies ro habeat, propter hoc quod scriptura sacra per gratiam predicationis extensa in quatuor mundi partes innotuit. Gregor in Ezech. Hom.

a 1.Sam 6.12.

ſtill and lowed no more, when they came to the field of Ioſua, dwelling in Bethſhemeſh, that is, in the houſe of the ſunne. To note, that all the kine, and calues, and ſacrifices, and ceremonies of the old law were to ceaſe, and ſtand ſtill, when they came to Ieſus, which is the true Ioſua, dwelling in heauen, which is the true Bethſhemeſh. But theſe twelue oxen, were ſo farre from leauing off, either to goe, or to low, when they came to Chriſt, that euen then, they went much faſter, and lowed much lowder, ſo that now their ſound is gone out into *all* lands, and their words into the ends of the world; and in them hath God ſet Bethſhemeſh, that is, a houſe or a tabernacle for the ſunne. Therefore as the materiall ſunne, thorough the twelue ſignes in the Zodiake, goeth forth from the vttermoſt parts of the heauen, and runneth about to the end of it againe: in like ſort, the ſpirituall Sonne of righteouſneſſe, by the twelue Apoſtles, as by twelue ſignes, hath beene borne round about the world, that he might be not onely the glorie of his people Iſrael, but alſo

a Pſal. 19. 6.

a light to lighten the Gentiles, and that all, *all* the ends of the earth might see the saluation of our God. Truth it is, touching the Synagogue of the Iewes, Christ saith, [b] My sister, my spouse is as a garden enclosed, and as a fountaine sealed vp. For as Saint Ierome writeth, the whole countrie of Iewrie where the Iewes dwelt, lying betweene Dan and Beersabee, was scarce a hundred and three-score mile long. So that it might well be likened, to a garden enclosed, and to a fountaine sealed vp. But now, this sealed fountaine hath beene turned into a springing well, since the twelue fountaines haue flowed ouer *all* the earth: and, this enclosed garden hath beene turned into an open field, since the twelue oxen haue plowed the field of *all* the whole world. Therefore now Christ saith of himselfe, [d] I am a flower of the feild. And so likewise to his spouse; [e] Come my welbeloued, let vs go forth into the field, let vs remaine in the villages. For though before his passion he was apprehended in a garde, yet at his passion he was crucified without the gate [f]. To signifie, that he would

[b] Can. 4. 12.

[c] Terra à Dan vsque Beersabee vix centum sexaginta millium in longum spacio tenditur Ep. ad Dard.

[d] Can. 2. 1. Ego sum flos campi.

[e] Can. 7. 11.

[f] Heb 13. 12.

be,

be, not only a garden-flower, but also a feild-flower; & that he would remaine, not only for the saluation of the Iewes within the city of Ierusalē, but also for the saluation of the Gentils without the gate of the citie, in *all* the villages round about. Nabuchadnezzar saw in a vision a stone cut without hands, which became a great mountaine, and filled *all* the whole earth. This stone cut without hands, is Christ begotten of a pure Virgin, without the companie of man. Who was indeede a verie little stone, or, as I may say, but a sparke at the first. Wherefore the Iewes for his pouertie and humilitie despised and refused him. But now this poore little stone which the builders refused, is become the head-stone in the corner, and it is made a great mountaine, which filleth *all* the whole earth. According to the prophesie of Esay; [h] It shall be in the last daies, that the mountaine of the house of the Lord shall be prepared in the toppe of the mountaines, and shall be exalted aboue the hills, and *all* nations shall flow vnto it. So that now Christ, which is the head corner stone, may be fitly cal-

g Dan. 2. 35.

h cap. 2. v. 2.

led the second Adam. The Greeke letters of which name, as S. Cyprian i writeth, do seuerally signifie *al* the quarters of the earth. A Ἀνατολὴ the East: Δ Δύσις, the West: A, againe, Ἄρκτος, the North M. Μεσημβρία, the South. According to the promise of God vnto Abraham, k Thy seed shalbe as the dust of the earth: (that is, as the first Adam was made of the dust of the earth: so thy seede, which is Christ the second Adam, shall be dispersed as dust ouer *all* the earth.) Thy seede shall be as the dust of the earth; and thou shalt spread abroad, (as a great mountaine,) to the East, and to the West, and to the North, and to the South; and in thee, and in thy seed, shall *all* the families of the earth bee blessed. The Iewish Synagogue speaketh in this sort, l My soule troubleth me, for the chariots of Aminadab. Aminadab signifieth a willing, or an obedient people. Such are the faithfull Gentiles. Of whom God saith, m A people which I haue not knowne shall serue mee. As soone as they heare of me they shall obey me. But the strange children shall dissemble with mee. The strange children

i Oportuit vt ex quatuor cardinibus orbis terræ nomen in te portaret Adam. Tract. de Sina & Sion. initio.

k Gen. 28. 14.

l Can. 6. 11. Anima meacontristauit me, propter quadrigas Aminadab.

m Psal. 18. 44.

dren shal faile, and be afraid out of their prisons. Though God haue beene a louing father to the Iewes, yet they dissemble, and are strange children to him. Contrariwise, though God haue not knowne the Gentiles, yet they doe knowe and serue him. Therefore the obstinate Iewes repining and grudging that the Gentiles are called, say euerie one of them, *Anima mea conturbauit me*, My soule troubleth me, thorough enuy, malice, blindnes, and disobedience. Because they faile, and are afraid out of their prisons. On the other side, the obedient Gentiles, beeing called to this liberty of the sonnes of God, lie not in any prisons, but ride in the chariots of Amminadab. Because, as soone as they heare of God, they willingly obey him. Which is implied, in that a man of Cyrene, named Simon [n], did carrie the crosse of Christ. A man of Cyrene, is a Gentile: Simon signifieth hearing and obeying. Therefore, a man of Cyrene named Simon carrying the crosse, is a faithfull Gentile, which as soone as he heareth of God, doth willingly obey him. For now God hath

[n] Matth. 27. 32. Vt tali facto præsignaretur gentium fides. Leo de Pasch. 4.

perſwaded Iapheth to dwell in the tents of Shem o. That is, he hath perſwaded the Gentiles comming of Iapheth to embrace that obedience vnto Chriſt, which the Iewes comming of Shem haue refuſed. This is the reaſon, why the Hebrew Scriptures are tranſlated into Greeke, and Latine, and *all* other languages. To ſhew, that Iapheth doth now dwell in the tents of Shem. And that thoſe oracles, which before were appropriated to the Iewes p, are now imparted vnto *all* the Gentiles. So that the propheſie of the Patriarke Iacob is now alſo fulfilled, who ſaith, q Nepthaly ſhal be as a Hind let looſe, giuing goodly words. For Chriſt did firſt preach in the land of Nepthaly among the Iews r. But ſeeing the Iewes would not obey him, therefore he hath turned to the Gentiles ſ. And ſo Nepthalie is as a hind let looſe, giuing goodly words. Becauſe Chriſt, who firſt preached in Nepthalie, is not now any longer in priſon among the Iewes; but, as a hind let looſe, leaping by the mountaines, and skipping by the hills t, ſo he hath run ſwiftly ouer *all* the world u; and with

o Gen.9 27.

p Rom.3.2.

q Gen 49.21.

r Matth.4.13.

ſ Act.13.46.

t Can.2.8.

u Pſal.147.15.

with his goodly words, with his gratious words, he hath perswaded Iapheth and *all* the Gentiles, to dwell in the tents of Shem, and to ride in the chariots of Amminadab. These chariots of Amminadab are called in Latine, *Quadrigæ*, because each of them is drawne with foure horses. Which very aptly befitteth the doctrine of the Gospel. For, as Calvin noteth in the Epistle before his Harmonie, God hath of set purpose ordained, that the Gospel should be written by foure Euangelists, that so he might make a triumphant chariot for his sonne[z]. Which beeing drawne with fowre horses, and running vpon fowre wheels, might quickly passe ouer *all* the earth, and so shew the glory of the Lord, vnto all his Church. Wherefore, the Church is like a graine of mustard seede[y], which is indeede the least of all seedes, but when it is grown, it is the greatest among hearbs, and it is a tree, so that the birds of the aire come and build in the branches thereof. Thus the congregation of Christ riseth from small beginnings, to great proceedings. And though at the first, it was

z Videtur consultò deus quasi triumphalem currum filio suo parasse, vnde toti fidelium populo conspicuus appareat Iesus in Epistolæ.

y Matth. 13. 32.

but a seede, yea but a graine, yet now it is growne to be an hearb, yea to be a tree; where in *all* the birds of the aire [z], *all* the faithfull in the world, doe make their neasts.

z Ezec. 17. 23.

Therefore the church of Christ may be compared also to the Samaritans inne [a]. For that inne is called in greeke πανδοχεῖον, because it receiueth and lodgeth all strangers that come: So the church lodgeth *all* pilgrims vpon earth, [b] In the Synagogue there was not lodging for all. For then it was said, [c] The Ammonites and the Moabites shal not enter into the congregation of the Lord: But now, Christ is borne in an inne [d]. To signifie, that in the Church there is lodging for *all*. For Christ is the host: the Church the inne: the crosse is the signe. Harken to the Host which is Christ, and you shall heare him say, Come vnto me *all* you that labour and trauaile, and I will refresh you: I will bring you into the wineseller [e], yea I will suppe with you, and you with me [f]. Go into the inne which is the Church, and there you shall finde Parthians, and Medes, and Elamites, and *all* nations vnder

a Luk. 10. 34.

h Πανδοχεῖον· ἡ ἐκκλησὰ ἡ πανταςὑποδεχομενὴ Theophylact. p. 268. Stabulum ecclesia est; vnde & in stabulo dominus natus est Emis. Do. 13. post Pen.

c Deut. 23. 2.

d Luk. 2. 7.

e Can. 2. 4.

f Reu 3. 10.

vnder heauen, ſtaied with flagons, and comforted with apples g; yea, refreſhed and filled with new wine h. Looke vp to the ſigne, which is the croſſe, and you ſhall ſee diuerſe things. Firſt, you ſhall ſee one crowne of thornes. To ſhew, that the earth is the Lords, and *all* that therein is, the round world, and they that dwell therein. For the roundnes of the crowne doth declare the large dominion of him that is crowned. Namely, that his dominion is from the one ſea to the other, and from the flood vnto the worlds end i. Secondly, you ſhall ſee two hands. To ſhew, that God is, not the God of the Iewes onely, but of the Gentiles alſo k. For not only one hand, but both his hands, are faſt nayled and ſtretched-out. The one to the one theiſe, the other to the other theiſe; the one to the Iewes, the other to the Gentiles, that he may embrace all that loue him. Thirdly, you ſhall ſee three tongues. To ſhew, that Chriſt, is not the King of the Hebrewes onely, but of the Grecians, and the Latins alſo. For his title, *Ieſus of Nazareth King of the Iewes*, is written in Hebrew, Greeke, and

g Can.2.5.
h Act.2.5.
i Pſal.72.8.
k Rom.3.29.

and Latine. That at the moſt ſweet and moſt excellent name of Ieſus euerie knee may bowe, and *all* tongues may confeſſe, that Ieſus Chriſt is the [l] Lord. Fourthly, you ſhall ſee fowre quarters of the croſſe. To ſhew, by the fowre quarters of the croſſe, the fowre quarters of the world. For God is no accepter of perſons, but in euery quarter and countrie, he that feareth him, is accepted with him. Therefore alſo Chriſts garments [m] were diuided into fowre parts. Becauſe, out of what quarter or part ſoeuer we come of *all* the fowre parts of the world, if we be naked, Chriſt hath garments to cloath vs, if we bee harbourles, Chriſt hath roome to lodge vs. Euen as he himſelfe ſaies, *All* that the Father giueth mee, ſhall come to mee, and whoſoeuer commeth to me, *Non ejiciam foras*, I will not turne him out of doores. Wherefore whether we reſpect the hoſt; or the hoſts inne; or the innes ſigne; and about the ſigne it ſelfe, whether we reſpect one crown; or two hands; or three tongues; or fower quarters; euery of theſe doth plainely ſhew, that now in the Church there is lod-

l Phil. 2. 11.

m Ioh. 19. 23.

lodging for *all*, and so consequently that the Church may bee compared to the Samaritans inne. It may be compared likewise to Salomons troupe of horses o. For Salomons troupe of horses was kept in fowre thousand stables, ten and ten in a stable p; so that hee had in his whole troupe fourtie thousand horses q; which were either bought by him, or else brought to him r out of *all* countries. So the Apostles, as we may reade in the Acts, brought by one sermon 3. thousand soules s, brought by an other sermon fiue thousand soules to Christ t; and so euery day, out of *all* countries and kinreds x, there are added to the Church by infinite and innumerable multitudes y, such as shall be saued. It may be compared to S. Peters sheete z. For in Peters sheete, were *all* sort of beasts, fowre footed beasts of the earth, and wild beasts, creeping things, and foules of the heauen. So, in the Church there are *all* manner of men, Circumcised and vncircumcised, Barbarians and Sythians a. It may be compared to Noahs Arke b. For there came to Noah into his Arke all kind of creatures, cleane and

o Can.1.8.

p 2.Chr.9.25.

q 1.Reg.4.26.
r 1.Reg.10.28.
r 2.Chr.9.24.

s Act.2.41.

t Act.4.4.

x Reuel.7.9.

y Dan.3.14.

z Act.10.12.

a Colloss.3.11.

b Gen.7.14.

and vncleane, male and female. So there commeth to Christ into his Church, *all* manner of men, Iewes and Grecians, bond and free [c]. It may be compared to S. Iames his net [d]. For that nette had corke aboue to make it swimme, and ledde belowe to make it sinke, that it might take *all* sorts of fishes. So, the Church hath diuerse fishers of men, some that teach slightly and superficially, some againe that teach more deeply and profoundly, that *all* manner of men may bee taught [e], and caught [f], and drawne vnto Christ. *Lastly*, it may bee compared to King Assuerus his feast [g]. For that feast entertained *all* kinde of guests, seuen dayes together, in the court of the garden of the Kings Palace. So, in the Church, the Lord of hosts hath made vnto *all* manner of men, a feast of fat things, euen a feast of fined wines, to vse the Prophet Esaias words, and fat things full of marrow, of wines fined and purified. Before that this feast was prepared, the oxen and fatlings killed, and euery thing else prouided, all men were not bidden. But nowe that Christ hath bin killed, he keepeth, as I may

c 1. Cor. 12. 13.
d Luk. 5. 10.
e Ioh 6. 45.
f Matth. 13. 47.
g Est 1. 5.
h Esay 25. 6.

may say, open house[i], and sendeth his seruants into the high wayes[k], to gather together *all* that euer they find. Yea his seruants haue not onely bidden *all* that they could find in the hie-waies, but also they haue croſt the seas, and called the very furthermoſt[m] Ilands of *all* the world, to behold the glory of the Lord. Blessed, O blessed bee the Lord for his vnspeakeable mercies towards this Iland, nowsar more flouriſhing then euer it was, in which we liue. For, alas, in the time of the olde Testament, who was there, I pray you, in this whole Monarchie, at leaſt wise that euer wee could read or heare of, which had any true knowledge of God? S. Ierom in the end of his dialogue againſt the Pelagians, writeth thus, [n] Vntill the very comming of Christ, saies he, the Prouince of Britain, which hath bin oftentimes gouerned by tyrants, and the Scottiſh people, and all the nations round about the Ocean sea, were vtterly ignorant of Moses and the Prophets. So that then, by the testimonie of S. Ierome, all our religion was superstition: al our church-seruice was, Idolatrie; all our Priests, were

[i] Prou. 9. 3.

[k] Luk. 14. 23.

[m] Esa. 60. 9.

[n] Vsque ad aduentum Christi, Britannia fertilis prouincia tyrannorum, & Scoticæ gentes, omnesq; vsque ad Oceanum per circuitum barbaræ nationes, Moysen Prophetasq; ignorabunt.

were Paynims: all our gods were idols. Then there was in Scotland, the temple of Mars: in Cornewall, the temple of Mercurie: in Bangor in Wales, the temple of Minerua[o]: in Malden in Essex, the temple of Victoria[p]; in Bath, the temple of Apollo: in Leycester, the temple of Ianus; in Yorke, where Peters is now, the temple of Bellona[q]: in London, where Pauls is now, the temple of Diana[r]. Therefore it is very likely, that they esteemed as highly then of the goddesse Diana in London, as they did in Ephesus[s]. And that, as they cryed there, *Great is Diana of the Ephesians:* so they cried here, *Great is Diana of the Lõdiners.* Euen no more then three and fiftie yeares before the incarnation of Christ, when Iulius Cæsar came out of France into England, so absurd and senslesse were the people of this Land, that in stead of the true and euerliuing God, they serued these heathenish and abominable idols, Mars, Mercurie, Minerua, Victoria, Apollo, Ianus, Bellona, Diana, & such like. And not long after, to wit, *an. Christ.* 180, King Lucius being first christened himselfe, forthwith esta-

blished

o Stow Annal. in vita Morgani.
p Camden. Britan in Essexia.
q Stow Annal. in vita Bladud & Leiteregnum, & Seueri imperat.
r Iuellus in tract. de sacris Script pag. 129.
s Act. 19. 28.

blished religion, in this whol kingdom. But thanks, thankes bee to God, in the time of the newe Testament, three and fiftie yeares after the incarnation of Christ: when Ioseph of Arimathea came out of France into Englād, many in this Realme of blind and iguorant Pagans, became very zealous and sincere Christians. For Saint Philip the Apostle, after hee had preached the Gospel thorough-out *all* France, at length sent Ioseph of Arimathea hither into England. Who when he had conuerted very many to the faith, died in this Land, and hee that had buried the bodie of Christ, was buried in Glascenburie himselfe[t]. Also Simon Zelotes an other Apostle, after he had preached the Gospell thoroughout *all* Mauritania, at length came ouer into England. Who when he had declared likewise to vs the doctrine of Christ crucified, was in the end crucified himselfe, and buried here in Brittaine[u]. About this time Aristobulus one of the seauentie Disciples, [x] whom Saint Paul mentioneth in his Epistle to the Romans [y], was a renetend and a renowned Bishop in this Land.

t Gildas lib. de victor. Aurel. Am.

u Nicep. Li. c. 40

x Doroth in Synopsi c. 23.

y Rom. 16. 10.

Land. Alſo, *Claudia* a noble Engliſh Ladie [z], whom S. Paul mentioneth in his ſecond Epiſtle to Timothie [a], was here amongſt vs a famous Profeſſour of the faith. Since which time, though the ciuil ſtate hath bin often turn'd vpſide downe, by the Romans, by the Saxons, by the Danes, by the Normans; yet the Goſpel of Chriſt, hath neuer vtterly failed, or bin taken from vs. This the holy Fathers of the church, which haue liued in the ages next enſuing, doe declare. *Tertulyan*, who liued *Ann.* 200. writeth thus, [b] *All* the coaſts of Spaine, and diuers parts of France, and many places of *Brittaine*, which the Romanes could neuer ſubdue with their ſword, Chriſt hath ſubdued with his word. *Origen*, who liued *Ann.* 260. writeth thus, [c] Did the Ile of *Brittaine* before the cõming of Chriſt euer acknowledge the faith of one God? No. But yet now *all* that countrey ſingeth ioyfully vnto the Lord. Conſtantine the great, the glorie of all the Emperours, borne here in England, and of Engliſh blood, who liued *Ann.* 306. writeth in an Epiſtle thus, [d] Whatſoeuer cuſtome is of force in *all* the

z Martial. Epigrammat. lib. 4. a 2. Tim. 4. 21.

b Aduerſ. Iudæos. 3. Hiſpaniarum omnes termini, & Gallitarum diuerſæ nationes, &c. Brittannorum inacceſſa Romanis loca Chriſto vero ſubdita.

c Hom. 4 in Ezech. Quando terra Brittanniæ ante aduentum Chriſti in vnius dei conſenſit religionem? Nunc verò vniuerſa terra cum Iudæa clamat ad dominum.

d Socrat. l. 1. c. 5.

218795

NINE SERMONS PREACHED

By that eloquent Diuine of famous memorie, TH. PLAYFERE *Doctor in* DIVINITIE.

PROV. 10. 7.

The memoriall of the iust shall be blessed: but the name of the wicked shall rotte.

Printed by CANTRELL LEGGE, Printer to the Vniuersitie of CAMBRIDGE. 1621.

neth to beare rule, euen in the godly. A mans ehemies are they of his owne house. It is mine owne familiar friend, that lifteth vp his heele against me. This familiar friend was *Paul* much troubled withal, when he said; I see an other law in my members, rebelling against my minde, and leading mee captiue vnto death. And Lot, who beeing a iust man, that could not be ouercome with all the sinnes of Sodom, by immoderate drinking of wine fell to follie. And Samson, who otherwise impregnable, yet yeelded to Dalila. Therefore in the bosome it lieth, which striueth to lay our honour in the dust.

Rom. 7.

But God hath iustified vs. And hauing iustified vs, in some measure also hath begunne to sanctifie vs. So that the flesh lusteth against the spirit, and the spirit against the flesh, in so much as we cannot doe as we would. Not onely the flesh against the spirit: but also the spirit against the flesh. So that we cannot doe as wee would. For if wee would serue god so holily as the angels, we can not, because the flesh lusteth against the spirit: againe, if we would sinne

sinne with full consent of will so brutishly as the wicked doe, we cannot, because the spirit lusteth against the flesh. But euen as *Castor* and *Pollux* liue by turnes, one one day, an other an other, so the flesh and the spirit preuailing, sometimes one, sometimes an other, make mixt actions. So that neither can our good actions iustifie vs, because in them the flesh lusteth against the spirit: nor yet can our ill actions condemn vs, because in thē the spirit lusteth against the flesh. For now that Sara is mortified, her wombe is dead, and it ceaseth to be with her after the manner of women. Now that Iacob hath wrestled with God, his thigh is shrunk vp. Now that Paul is conuerted, he chastiseth his bodie, and bringeth it into subiection. Now that the blessed virgin is freely beloued, she keepeth her selfe within, and knoweth no man. And therefore sai's the Angel, Haile Mary, freely beloued, the Lord is with thee. But the blessed Virgin fearing, the Angel added; Feare not Mary, for thou hast found fauour with God. As if he should haue said, Feare not the Angel of the Lord,

seeing the Lord of the Angell is with thee. Thou hast found fauour with God, to haue the fruit of thy flesh, the Sauiour of thy soule. So that if God haue a fauour vnto vs, and haue iustified vs in Christ, what can the flesh doe against vs? The spirit will not let it doe as it would. For if God be with vs, who can be against vs?

The fourth enemy against vs is the deuill. And he is the worst enemy of all. Therefore sai's the Apostle, we haue not to fight with flesh and blood, but with principalities and powers, and with the Prince of darknes that ruleth in the ayre. This Prince warreth against vs two waies. By persecutions, and perswasions. For the first, he is described in the Reuelation to ride vpon a blacke and a redde horse. The blacknes of the horse sheweth how terrible the Deuill is, the reddenesse, how bloodie. Neither doth he come single, but seauen of
Luk. 8. 2. them at once possesse Mary Magdalen. Neither doe they onely fight against vs beeing aliue, but the Deuill fought
Iude. with Michel the Arkeangel for the bodie of Moses when he was dead. Neither

ther doe they terribly setvpon vs to get our bodies onely, but our soules also. Especially, they doe this at the day of death, and will doe more dilligently at the day of iudgement. Now their perswasions are yet more dangerous then their threatnings. When they come to vs in the shape not of an vnclean spirit, but of an angel of light. Thus Satan did set vpon the first Adam, Hath God indeed commanded you not to eate of the tree? He makes a question of it. And, if ye eate, you shall be as Gods knowing good and euill. A faire promise, but a contrarie performance. So he did set vpon the second Adam; All these things will I giue thee, if thou wilt fall down and worship me. He would hire Christ, and giue him good wages to serue him: which would haue depriued our Sauiour of his eternall glory. Gen. 3. Matth. 4.

But God hath glorified vs. It is not now to be doubted whether Satan shal preuaile against vs or not, but it is most sure he shall not. He hath glorified vs, saith S. Paul. Though the possession of it be to come, yet the assurance of it is past. Euen as our Lord auoucheth in

an other place, Hee that beleeueth in me, hath passed from death to life. Not shall passe, but hath passed. So S. Paul, He hath made vs sit with himselfe in heauenly places aboue. Not hee will make, but he hath. Therefore Chrysostome writeth very resolutely, Onely in one point I am proud, and very proud, namely in renouncing, and denying the deuill. Hee is indeede a strong man. But yet a stronger then he hath thrust him out, & spoiled him of all his goods. He is a roaring lyon. But the lyon of the tribe of Iuda, hath ouercome him. Hee is an olde serpent, almost of sixe thousand yeares standing and experience. But Christ the new serpent, prefigured in the brasen serpent, hath been too cunning for him. Therefore though he seeke to winnow Peter as corne is sifted, yet no danger; Christ hath prayed for *Peter*, that his faith should not faile. Where by the way, we may marke the difference betweene Christ and the tempter. Christ hath his fanne in his hand and fanneth vs; the tempter hath his siue in his hand, and sifteth vs. Now a fanne casteth out the worst, and keepeth

Κατὰ τὸς δαιμονας μι γάφρονῶ καὶ σφοδρὰ μεγὰ.

peth in the beſt: a ſiue keepeth in the worſt, and caſteth out the beſt. Right ſo Chriſt in his trialls purgeth chaffe and corruption out of vs, nouriſheth and increaſeth his graces in vs. Contrariwiſe the deuill, if there be any il thing in vs, that he confirmeth, if faith or any good thing elſe, that he weakeneth. But Chriſt hath prayed for vs, yea doth ſtill at the right hand of the father make interceſſion and requeſt for vs, that our faith ſhould not faile. So that all Sathans power, yea the gates of hell ſhall neuer preuaile againſt vs. In like manner, S. Paul beeing buffeted by the angel of Satan, prayed that he might bee deliuered. The anſwer of God was, My grace is ſufficient for thee. Whether Satan buffet vs, or not buffet vs, ſtill the grace of God ſhal ſuffice vs, Much more his glory who hath glorified vs. For God doth giue both grace and glory, and no good thing wil he withold from them that liue a godly life. Therefore euery child of God may triumph with Iob, ſaying Stand thou beſide me, and let any mans hand fight againſt me. For if God be on our ſide, what can the Deuill

Pone me iuxta te, & cuiuſuis manus pugnet contra me.

uill doe against vs? If God be with vs, who can be against vs?

Nazianzen makes a good conclusion, This only is a fearefull thing to feare any thing more then God. Feare God, and feare nothing else: feare not God, and feare euery thing. For in the feare of the Lord is the confidence of courage. Because sai's *Gregorie*, he that in a chast and filiall feare, is subiected to God, by a hopefull kind of boldnesse is aboue all saue God. But he that feareth not the Lord may be annoyed by any thing. Mice were too strong for the Philistims, and lice for the Egyptians. So that if God be against vs, who can be with vs? But if God be with vs, who can be against vs? Now certainly God is with vs. Doe you doubt of this? Then consider how that all great potentates of the world, who of late were some of them scarse our good freinds, doe now earnestly desire to bee made partakers of our peace. What doe I speake of men? The very heauen, & the elements, and this so seasonable haruest, such as hath not been knowne, if one may take any gesse by these outward things, doe plainly

φοβηρὸν οὐδὴν ἠτὸ φοβεθήναι τι πρὸ θεῶ

Qui timore casto Deo subijcitur, &c. Gregor.

An. 1604.

plainely declare that God is now with vs, & purposeth to power out his blessings and benefits most abundantly vpon vs. Nothing then remaineth, but that as God is with vs, so we labour to be with God. And as S. Peter admonisheth vs, make our election sure by faith and good workes, liuing soberly, vprightly, and godly in this present world. That so we may feare no cruelty of man, no misery of the world, no entisements, of the flesh, no terrors of the deuill, but in all these things may bee more then conquerours, assuring our selues, that if God be with vs, nothing can be against vs. Which that it may be so, God graunt for Iesus Christs sake, to whome with the Father, and the holy Ghost, be all honour and glory, now and euermore, Amen.

Blessed are they that heare the word of God, and keepe it.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs, that nothing may be against vs, this day and euermore, Amen.

FINIS.

A
SERMON PREACHED
at the Court at *Whitehall.*
March 10. 1598.

IOHN 20.27.

After said he to Thomas, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and bee not faithlesse, but faithfull.

OVr blessed Sauiour Iesus Christ hath his wounds yet to be seene in his body for foure causes. First, to approoue his resurrection: secondly, to appease his Father: thirdly, to confound his enemies: fourthly, to comfort his friends. After said he to Thomas, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithles, but

but faithfull.

The first cause why Christ hath his wounds yet to be seene in his body, is to approoue his resurrection. When Iacobs children told him, saying, Ioseph is yet aliue, his heart failed, and he beleeued them not, but as soone as he saw the chariots, which were sent for him, by and by his spirit reuiued, and he said, I haue enough, Ioseph my sonne is yet aliue. In like manner, when the Disciples said to Thomas, we haue seene the Lord, he beleeued them not; but nowe that hee beholdeth Christs glorious wounds, the triumphant tokens of his victorie, and the chariots, as I may say, whereby we are with Elias carried vp into heauen, he confesseth indeede that Christ is risen againe; and that the true Ioseph is yet aliue. Euen as Anna seeing that spaniell cõming homeward, which went forth with her sonne at the first, knew certainely that her sonne Tobias himselfe was not farre off, but followed immediately after: so Thomas, seeing those wounds in Christ which accompanied him to his graue, knew assuredly, that no other body was risen againe, but

Gen. 45. 28.

Tob. 11. 4.

but onely the very selfe same body of Christ, which was buried. S. Peter, beeing brought out of prison by an Angel, went forthwith to the house of Marie, where knocking and calling to get in, a maiden named Rhode, before euer she sawe him, knewe him by his voice. And although they that were within tolde her she wist not what she said, yet shee still constantly affirmed it was none other but he. Christs rising out of the graue was as strange, as Peters deliuerance out of prison: the rowling away of the stone as strange, as the opening of the yron gate. And albeit Thomas was not so forward as Rhode to know Christ by his voice, when he said, Peace bee vnto you, yet as soone as Christ tooke him by the hand, and shew'd him his side, he made no more doubts, but presently beleeued. For if *Protogenes* seeing but a little line drawne in a table, knewe straightwaies it was *Apelles* doing whome he had neuer seene: how much more easily then might Thomas know Christ, seeing not onely one line, but very many lines, yea whole pictures of his passion, and of his resurrection.

Act. 12. 14.

Plin. lib. 35 c. 10

rection, in his head, in his hands, in his side, in his feete? When King Arthurs bodie was taken vp somewhat more then sixe hundred yeares after his death, it was knowne to be his by nothing so much, as by the prints of tenne seuerall wounds which appeared in his skull. Christ our King, who did ouercome death, could likewise, if it had pleased him, haue quite and cleane defaced and abolished all the markes of death. Neuertheleſſe as at his transfiguration he shewed Peter, Iames, and Iohn, the signes of immortalitie in his bodie, which was then mortall; so here contrariwise at his resurrection; he sheweth Thomas the signes of mortalitie in his bodie, which is now immortall. That he and all we might vndoubtedly confesse, that though they perhaps might bee deceiued in King Arthurs bodie, yet we can neuer be deceiued, so long as we beleeue, that the very same body of Christ, which in Golgotha the place of dead mens skuls was wounded from top to toe, and put to death for vs, is now risen again from death to life. Euen as King Alexanders

Stow pag. 61.

Plin.l.8.c 32.

ſtagges were knowne a hundred yeares together, by thoſe golden collars which by the kings commandement were put about their necks; ſo much more might Thomas know Chriſt by his wounds, which were as a comly ornament to his head, and as chaines vnto his necke, we alſo when we preach the reſurrection of Chriſt, preach no other thing, but that which we haue heard, which we haue ſeen with our eies, which we haue looked vpon, and our hands haue handled of the word of life. Socrates in his Eccleſiaſticall hiſtorie, writeth, that Athanaſius beeing accuſed by one Iannes to haue killed Arſenius, and after to haue cut off his hand, that he might vſe it to magick and ſorcerie, cleared himſelfe notably of this ſlander. Hauing by good happe found out Arſenius, who lay hid for the nonce, hee brought him before the Councel of Tyrus, and there asked his accuſer, whether hee euer knew Arſenius or no? He anſwered, yes. Then Athanaſius called him forth, with his hands couered vnder his cloake, and turning vp the one ſide of his cloake, ſhewed them one of his hands. And when

when moſt men ſurmiſed, that th' other hand at leaſt wiſe was cut off, Athanaſius without any more ado caſteth vp the other ſide of his cloake, and ſheweth the ſecond hand, ſaying, You ſee Arſenius hath two hands, now let mine accuſer ſhewe you the place where the third hand was cut off. Chriſts caſe was euen almoſt the ſame. Hee was thought by ſome to be quite dead and gone. But Thomas ſeeing thoſe very hands of his which were nailed to the croſſe, acknowledgeth, that this our brother was dead, and is aliue againe, was loſt, and is found. For if the ſpies that were ſent to view Iericho, knewe Rahabs houſe from all the reſt, by a red thread, which hung out of the windowe: how much more eaſily then might Thomas knowe Chriſt, eſpecially ſeeing Rahabs houſe was a figure of Chriſts bodie; the windowe a ſigne of the wound in his ſide; the red thread a figure of the ſtreame of blood iſſuing out of that wound? When Vlyſſes had beene long from home, no man almoſt at his returne knewe him, yet Euriclea his nurſe eſpying by chance the marke of a wound in his

lib. 1. c. 21.

Ioſ. 2. 18.

his foote, which he got by hunting the wild boare, by and by made him known to his friends. In like manner Thomas, beholding the wounds not of Christs feete onely, but also of his whole body, beleeueth verily, though the wilde boare out of the wood stroke sore at him that he might fall, yet that he hath nowe recouered himselfe, and is risen and returned home againe. Euen as the wisemen knewe Christ was borne, by the starre which appeared in the East, and knewe also where he lay when he was borne, by the standing of that star directly ouer against him: so Thomas, not by one starre, but by many starres, which notwithstanding are more beautifull and bright then all the starres of heauen, knoweth and confesseth that the true sunne of righteousnesse is now risen, and shineth ouer all the earth. Thus these blessed woundswitnesse and approoue the resurrection of Christ. For now Iacob knowes Ioseph by his chariots: Anna knows Tobias by his spaniel: Rhode knowes Peter by his voice: *Protogenes* knowes *Apelles* by his line: King Arthurs body is knowne by his skull:

Hom. Ody. 9.

Matth. 2. 9.

King

King Alexanders ſtagges are known by their collars: Iannes knowes Arſenius by his hands: the ſpies knowes Rahabs houſe by the red thred: Euryclea knows Vlyſſes by the mark in his foote: the wiſemen know Chriſt is borne by the ſtarre that ſtands ouer him: Thomas knowes Chriſt is riſen againe by the skarres that appeare in him. As if our Sauiour ſhould haue ſaid thus to his Diſciple; Thomas, I wot well what thou ſaidſt, Except I ſee in his hands the print of the nayles, and put my finger into the print of the nayles, and put my hand into his ſide, I will not beleeue. Well, if this be all, thou ſhalt haue thy deſire. I that ſuffred the Iewes to peirce my hands and my ſide, will not denie thee to ſee and touch them. Come therfore, I giue thee good leaue. Doe as thou ſaidſt, Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and bee not faithleſſe, but faithfull. So much for the firſt cauſe, which is to approoue his reſurrection.

The ſecond cauſe why Chriſt hath his wounds yet to be ſeene in his body, is

is to appeaſe his Father. Almighty God was once ready to haue deſtroyed the Iſraelites, had not Moſes his choſen ſtood before him in the gappe. Moſes as he was a mediator betweene God and the people, was a ſingular type of the Meſſias to come. And ſtanding in the gap, he did as it were point to Chriſt. For when our Sauiours ſide was wounded, then indeed there was a great gap, and a great breach made, by which all wee that beleeue in him may eſcape. Therefore Moſes his ſtanding before the Lord in the gap, did ſignifie as S. Bernard noteth, that Chriſt making interceſſion before his Father for vs, ſhould alwaies ſtand in the gap, & ſhew how he himſelfe was broken vpon the croſſe, and as I may ſay, troden downe for our redemption. That poore creeple alſo which begged at the beautiful gate of the temple, teacheth vs what he continually doth, who when he was rich, became poore for our ſakes. The Temple is his body, which after it had beene deſtroied, was built vp againe in three daies. The beautifull gate of this Temple, is the pretious wound in his ſide, of which

Pſal. 100. 23.

Ser. 59 in Cant.

Act. 3. 2.

which the Pſalmiſt ſaies, This is the gate of the righteous, the iuſt ſhall enter in by it. Therefore as that poore creeple, lying at the beautifull gate of the temple, was healed by S. Peter; ſo Chriſt lying at the beautifull gate of his owne body, ſhewing his moſt greiuous, but yet moſt glorious ſufferings and torments, appeaſeth his fathers wrath, and obtaineth whatſoeuer he intreateth of him. King Ezekias hauing receiued rayling letters from Senacherib, went vp to the temple, and ſpread the letters before the Lord, and praied, ſaying, Open thine eyes, O Lord, and ſee and heare all the words of Senacherib, who hath ſent to blaſpheme the liuing God. No Ezekias was euer more taunted and reuiled, more ſcorned and reproached, then he who was counted the ſhame of men, and the out-caſt of the people. Wherefore now he ſpreadeth forth, and laieth open, not onely the blaſphemous words, which were vttered againſt him, but alſo the dolorous wounds and gaſhes which were giuen him, that ſo he may put out the hand-writing that was againſt vs, and appeaſe his father,

Eſa. 37. 14.

and throughly reconcile him to vs. And looke how king Salomon, when hee praied for the people, ſtood before the altar, and ſtretched out his hands toward heauen: in ſemblable wiſe Chriſt, who is farre greater then Salomon, ſtandeth euermore beſide the altar of his croſſe, and ſtretcheth out his beskarred and wounded hands towards the throne of his heauenly father, that hee may mooue him to haue pitie and compaſſion of his people. *Pelopidas* a noble Grecian, skirmiſhed with the Lacedemonians againſt the Arcadians, vntill ſuch time as beeing hurt in ſeauen places, he fell downe at laſt for dead. Then preſently Epaminondas ſtepping forth beſtrid him, and fought to defend his bodie, he alone againſt many, till beeing ſore cut on his arme with a ſword, and thruſt into the breaſt with a pike, he was euen readie to giue ouer. But at that very inſtant, Ageſipolis king of the Lacedemonians came with the other point of the battell in a happy howre, and ſaued both their liues when they were paſt all hope. If we would apply this ſtory to our purpoſe now in hand,

1. Reg 8.22.

Plutarch. in Pelopida initio.

hand, we must make, man like Pelopidas, Christ like Epaminondas, God like Agesipolis. Since the ouerthrow of Adam, who went downe from Ierusalem to Ierico, how euery man hath beene wounded, not onely with Pelopidas in seauen places of his body, but euen in all the parts and powers of his soule, each one knoweth best by experience in himselfe. But Christ hath sheilded vs with his grace, and fought for vs, not till he was with Epaminondas cut on his arme with a sword, and thrust into the breast with a pike; but that which is in a manner all one, till his hands were goared with nayles, and his side thrust thorough with a speare. Wherefore God the father with Agesipolis seeing him in the work of his mediation, fight still for vs, clothed euen now in heauen with a garment dipt in blood, can not be angry either with him, or with vs, but when we are dead in sinne, quickneth vs together in him by whose grace we are saued, and raised vs vp, and maketh vs for his sake sit in the heauenly places aboue. Marcus Seruilius a valiant Romane, who had fought three and

twenty combates of life and death in his owne person, and had alwaies slaine as many of his enemies as challeng'd him man to man; when as the people of Rome resisted Paulus Emilius triumph, stood vp and made an oration in his behalfe. In the midst whereof he cast open his gowne, and shewed before them the infinite skarres and cuts he had receiued vpon his breast. The sight of which so preuailed with the people, that they all agreed in one, and graunted Emilius triumph. After the same fashion, Christ hath spoiled principalities and powers, and hath made a shew of them openly, and hath triumphed ouer them in his crosse, yea and yet now beareth about in his bodie the markes and tokens of this triumph, that a finall agreement and attonement being made betweene God and vs, by his onely mediation and meanes: we also may be more then conquerours in him that loueth vs, and may euery one of vs say with Saint Paul, Now thanks be vnto God, which alwaies maketh vs to triumph in Christ. Among other ornaments of the Sanctuarie, there was a gol-

Plutarch. in Paulo Aemelio fine.

a golden cenſer full of holes, by which the ſweete odours fumed forth, when Aaron once a yeare burnt incenſe therin. No other high Prieſt doe we acknowledge but Chriſt the true Aaron, who hath not entred into any Sanctuarie made with hands, but into heauen it ſelfe. And his golden cenſer is his own body, which through the wounds that are in it as through chinks or holes, fumeth forth alwaies a pleaſing and a ſweete ſauour in the noſthrils of his father. The ſigne of the couenant which God made with Noah was a rainebowe in the cloud. And indeede that is a ſure token vnto vs, that the world ſhall neuer be drowned againe with a generall flood of water, as it was in Noahs time. But the rainebowe which aſſureth vs we ſhall neuer be drowned in the pit of euerlaſting perdition, is no ſuch thing. Why may ſome man ſay, what is it? Marie it is the blood of Chriſt, which maketh as it were, a rainebow in his ſide. For the other rainebow is but a tranſitorie ſigne, which ſhall paſſe away with the cloudes and with the world. But this rainebowe, whereof the other

Heb. 9. 4.

Gen. 9 16.

is but a shadow, shall continue for euer in the sight of God, as the author to the Hebrewes sai's, that Christ is entred into heauen, *vt appareat nunc vultui Dei pro nobis*, to appeare now in the sight of God for vs. Therefore S. Iohn in the Reuelation witnesseth, that he sawe a doore open in heauen, and a rainebow round about the throne of God. Hee sawe a doore open in heauen, to teach vs that we can haue no accesse vnto the Father, but by Christ, neither yet by Christ simply, but as he is crucified, and hath set open a doore in his side for vs to enter by him. He sawe a rainebowe round about the throne of God, to teach vs that the throne of God would be altogether a throne of iustice, a throne of wrath, a throne of anger and indignation, were it not that the blood of Christ, spinning out as I may say still liuely and freshly in the sight of his father, maketh a rainbowe round about his throne, putteth him in minde of his couenant, appeaseth his displeasure, and so maketh his throne to all vs that loue him, a throne of grace, a throne of compassion, a throne of fauour and mer-

Gen. 30. 37.

cie

cie in Christ. We read that Iacob pilled certaine rods, which beeing laid in the watering troughes before the sheepe, made them bring forth such lambes, as afterward fell to his owu share. So likewise if we sinne, wee haue an aduocate with the father Iesus Christ the righteous, and he is the propitiation for our sinnes. The marke of the roddes in his wounds laid open in the sight of God, ingendreth and breedeth in him a loue and a liking toward vs, so that he conceiueth well of vs, and seuereth vs as good sheepe from the goates, and in the blood of the lambe is pleased and appeased, and satisfied for our sinnes. This blood is the blood of sprinkling, which speaketh better things then that of Abel. For Abels blood vpon earth cryed out once for vengeance, but Christs blood in heauen cries continually for mercie. One deepe calleth another, because of the noise of the water pipes. Christs woundes are the watering troughs and the water-pipes, by which all graces flowe vnto vs. So that one deepe calleth an other, because of the noise of the water pipes; because the

Heb. 12. 24.

wounds of Christ make a continuall noise in the eares of his father, and the depth of the extreame misery which he was in vpon earth, calleth for the depth of Gods bottomlesse and infinite mercy in heauen. Thus these holy wounds of Christ pacifie and appease his father. For now Moyses standing in the gappe sues for pardon: the poore creeple lying at the beautifull gate, begg's an almes: Ezechias spreading open his letters, makes his supplication: Salomon stretching out his hands, offers vp his prayer: Epaminondas being wounded, mooues Agesipolis to saue Pelopidas: Seruilius discouering his wounds, perswades the people to grant Emilius triumph. Aaron burning incense in his golden censer, perfumeth the whole Sanctuarie: Noah pointing to his rainebowe, putteth God in mind of his promise: Iacob laying forth his roddes, make most of the lambes his owne: Abel holding vp his blood, cals and cries for mercie: Christ shewing his hands and his side appeaseth his father. As if our Saviour should say thus vnto his Father, O my loving father,

locke

looke vpon the face of thine annoin-
ted, looke vpon the hands, looke vpon
the ſide of thine annointed. The hands
of thine anointed, how cruelly they are
mangled, the ſide of thine annointed,
how wofully it is wounded. Behold,
and ſee. if there be any ſorrowe like to
my ſorrow. Theſe hands can ſignifie
what exceeding ſorrow I haue ſuffered:
this ſide can ſhew that I haue humbled
my ſelfe, and haue been obedient vnto
death, euen vnto the death of the croſſe.
Therefore, O my deare father, Put thy
finger here, and ſee my hands; and put
forth thy hand, and put it into my ſide,
and as thou art not faithleſſe, but faith-
full, ſo be not mercileſſe, but mercifull
for my ſake, and pitifull to thy people.
So much for the ſecond cauſe, which is
to appeaſe his Father.

The third cauſe, why Chriſt hath his
wounds yet to be ſeene in his bodie, is
to confound his enemies. When Saint
Paul the Apoſtle before his conuerſion
perſecuted the Church of God, Chriſt
called to him from heauen, and ſaid,
Saul, Saul, why perſecuteſt thou me?
Who art thou Lord, ſaies Saul? I am,
ſaies

saies Christ, Iesus of Nazareth, whom thou persecutest. Alluding to the title of his crosse, which was, Iesus of Nazareth, King of the Iewes. At which words, Saul both trembling and astonished, said, Lord, what wilt thou haue me do? Now if Saul, who repented him afterward of his persecuting Christ, stood so astonished, when he heard but a peice of the title vpon his crosse, how then shall all they bee astonished, how shall they be confounded, which without any repentance or remorse of conscience, persecute Christ continually, when at the latter day, not onely the title written ouer his head, but euen the verie print of the wounds in his hands and side, shall rise vp in iudgement to condemne them? When like as Ioseph said to his brethren, I am Ioseph your brother, whom you sold into Egypt: so Christ shall say vnto them, I am Iesus of Nazareth, whom you persecuted and put to death? Wonderfull indeed is the feare and confusion of a wicked conscience. After that Herod had beheaded Iohn Baptist, he imagined stil he saw and heard that holy head, showting and

Act. 22. 8.

and crying out againſt him. Whereupon hearing the fame of Ieſus, hee ſaid not as others ſaid, It is Elias, or, It is one of the Prophets: but, It is Iohn, ſaies he whome I beheaded, he is riſen from the dead. Saying, whome I beheaded, hee confeſſeth not his fault in true repentance, but onely with his owne mouth beareth witneſſe of his owne wickedneſſe. In ſo much as that may be ſaid to him, which Dauid ſaid to the Amalakite, who brought him newes of Sauls death: Thine owne mouth teſtifieth againſt thee, ſaying, I haue ſlaine the Lords anointed. Now if the remembrance of this cruell act, ſo vexed and diſquieted Herod day and night, that hee could take no reſt for it, but ſtill, thought waking, and dream'd ſleeping, Iohn Baptiſt was riſen againe, to be reuenged of him; how then ſhall they be affrighted, how ſhall they be confounded, which haue not beheaded Iohn, but crucified Chriſt, yea and crucifie him continually with their ſins, when at the reſurrection of all fleſh, they ſhal ſee him whom they haue peirced, and wring their hands, and weep and waile before Mark. 6. 16.

before him? Scipio appointed his sepulchre to bee so placed, as his image standing vpon it, might looke directly toward Africa, that beeing dead hee might still be a terror to the Carthaginians: after the same sort, the Prophet Esay propheſying of Christ, saith, In that day the roote of Ieſſe shall stand vp for a signe vnto the people, and euen his sepulchre shall be glorious. So that as the bodie of Cadwallo an auncient king of the Brittaines, being embalmed and dreſſed with sweete confections, was put into a brasen image, and set vpon a brasen horse ouer Ludgate, for a terrour to the Saxons: in semblable sort he that is called Faithfull and true shall sit vpon a white horse, and out of his mouth shall proceede a sharpe sword, wherewith he shall smite and slay the heathen. The sword wherewith Dauid hackt off Golias head, after he had wreſted it out of his hand, was kept in the Tabernacle, wrapt in a cloath behind the Ephod. Which when Abimelech the Prieſt brought forth, Dauid said, There is none to that, giue it me. Christ also did conquer death euen with those wea-

Et erat ſepulchrum eius glorioſum.

Hollinſhed.

1. Sam 21. 9.

weapons and armour wherewith death assaulted him. And hee keepeth still a memoriall of his conquest in the tabernacle of his body. That as the Philistims were afraid, when they sawe Dauid fighting in the field with that sword: so all Christs enemies may bee confounded, when they shall see the signe of the sonne of man appearing in the clouds with power and great glorie. It was a strange miracle that of Aarons rodde which budded. Therfore the Lord said vnto Moses, Bring Aarons rod againe before the testimonie to bee kept for a token to the rebellious children. The bodie of Christ was a greene tree before it was crucified. After being dead, it was clung and drie like Aarons rod. But it budded, when as the third day it rose againe. Therefore it is kept stil for a token to the rebellious children. That as Aaron convinced the murmuring Israelites, and confirmed the authority of his priesthood by the budding of his rodde, which otherwise was but a dead and a drie thing: so Christ may confound his enemies, when he shall shew such flourishing glorie, such excellent maie-

Numb. 7. 10.

maiestie in his bodie, which hath yet in it the tokens and the marks of death. It is reported that Zisca the valiant captaine of the Bohemians, commaunded that after his decease his skinne should be fleed from his bodie to make a drum which they should vse in their battels, affirming that as soone as the Hungarians, or any other their enemies should heare the sound of that drumme, they would not abide, but take their flight. And surely euery battel of the warriour is with noyse, & with tumbling of garments in blood, but this battell, wherein Christ shall tread Satan and all his enemies vnder his feete, shall bee with burning and consuming of fire. So that no drum can be more terrible then the last trumpet shal be, when the Lord Iesus shall shewe himselfe from heauen with his mightie Angels, and shall so come downe with the very same marks and scars in his skin, as the men of Galilie saw him ascending vp. They which dispatched noble Iulius Cæsar in the senate house, did set a good face of the matter a while, till Antonius the next day shew'd his robe in the market place all

Fox A&.

Dion. l. 44.

all bloody, cut and full of holes, as his enemies had left it. Then the people were so incensed and enraged against them, that they made the best of them al glad to hide their heads. The Romanes said, We haue no King, and therefore they slewe Cæsar: the Iewes said, We haue no King but Cæsar, and therefore they slew Christ. But at the day of iudgment, what shall Christ say? *Those mine enemies, which would not that I should raigne ouer them, bring hither, and slay them before me.* Then not onely the angels, but all creatures shall be ready to execute vengeance on these murtherers, when they shall see the robe of Christ washt in wine, and his garment in the blood of grapes. When Thamar Iudahs daughter in law was accused for committing folly in Israel, she sent to her father in law, saying, Looke I pray thee whose these are, the signet and the staffe. Iuda by and by knew them, and said, She is more righteous then I. And so shall Christs enemies be enforced to confesse him more righteous then thē-selues, yea they shall be quite confounded, when they shall see how they haue

Gen 38.26.

haue abuſed him, when they ſhall ſee the marks, which their ſignet and ſtaffe haue made, their ſignet in his hands, and their ſtaffe in his ſide. The Prophet Daniel recordeth, that while Balthazar was drinking wine in the golden veſſels, which he had taken out of the Temple, there appeared fingers of a mans hand that wrote vpon the wall, and the King ſaw the palme of the hand that wrote. Then his countenance was changed, and his thoughts troubled him, ſo that the ioynts of his loynes were looſed, and his knees ſmote one againſt an other. In this caſe of Balthazar wee may conſider the ſtate of the wicked, what it ſhalbe at the laſt day: when they ſhal ſee the fingers and the palmes of Chriſts hands, which they haue ſo pitifully wounded, writing down their doome, they ſhall tremble euery ioynt of them, and be at their wits ends; and they ſhall ſay to the mountaines, Fal on vs; and to the rocks, Couer vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe. Thus theſe victorious wounds of Chriſt ſhall confront and

Dan. 5. 6.

con-

confound his enemies. As Saul was aſtoniſhed, when he heard Ieſus of Nazareth calling to him: as Herod was affrighted when he thought Iohn Baptiſt was riſen againe: as the Carthagineans were troubled, when they ſawe Scipio's ſepulchre: as the Saxons were terrified, when they ſaw Cadwallo's Image: as the Philiſtims were afraid whē they ſaw Dauids ſword: as the Iſraelits were appaled, when they ſawe Aarons rod: as the Hungarians were daunted, when they ſaw Ziſca's drum: as the Romanes were daſht, when they ſaw Cęſars robe: as Iuda was aſhamed when he ſawe Thamars ſignet and ſtaffe: as Balthazar was amazed when hee ſawe the hand writing vpon the wall. So ſhall Chriſts enemies be confounded, when they ſhall ſee his hands and his ſide. As if our Sauiour ſhould ſay thus to euery one of his enemies, Thou enemie of all righteouſneſſe, Many things many times haſt thou done againſt me, and hitherto haue I held my tongue; but now will I reprooue thee, and ſet before thee the things that thou haſt done. Thou art the man, thou art the

man, that didst murther me, and put me to a most shamefull death. Denie it if thou darst. Denie it if thou canst. These are thy marks which are yet to be seene in my hands. This deadly wound is thy doing, which is yet to be seene in my side. Therefore thine owne eyes shall giue euidence, and thine owne conscience shall giue sentence against thee. See now whether I say true or no. Look what thou hast done. Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithfull, but faithlesse, so looke for no mercie at my hands, but for shame and euerlasting confusion. So much for the third cause, which is to confound his enemies.

Verendum, ne illam vocem in iudicio suo ad vasa iniquitatis prolaturus sit, fer digitum tuum huc. Cæsar. hom. 25.

The fourth cause, why Christ hath his wounds yet to be seene in his body, is to comfort his friends. Almighty God in the old law appointed cities of refuge, whether they which had sinned vnwillingly might flie and be safe, if they staied in any of them till the death of the high Priest. Our high Priest can yet plainly proue by his hands & side, that once he died for vs. Whether then should

Num. 35. 25.

ſhould we flie, ſinneſull ſoules; whether ſhould we flie for ſuccour and comfort but to Chriſt? His wounds only are the cities of refuge, wherein we are ſafe and ſecure, according to that of the Pſalmiſt, The high hills are a refuge for the wilde goates, and ſo are the ſtony rocks for the conies. O bleſſed be theſe high hills, bleſſed be theſe ſtony rocks, which protect & defend vs, yea though we haue willingly ſinned, not onely againſt the furie of man, and the rage of the world, but alſo againſt the terrible and dreadfull diſpleaſure of Almighty God. Therefore our Sauiour ſpeakes to his Spouſe in this ſort, My doue thou art in the holes of the rocke, in the ſecret place of the ſtaires, ſhew me thy ſight, let me heare thy voice. Inſinuating, that the Church dares neither be ſeene nor heard of God, except ſhe be in the holes of the rocke, and in the ſecret places of the ſtaires. The rocke, is Chriſt. The ſtaires alſo and the ladder, whereby Iacob climb's vp to heauen is Chriſt. So that the doue, which is the Church, lying hid in the holes of this rocke, and in the ſecret places of theſe

Can. 2. 14.

ſtaires, dreadeth nothing but with great boldnes, why doe I ſay boldneſſe? yea with great ioy, with great comfort, ſheweth her ſelfe to God, and ſpeaketh vnto him. Here the ſparrow findeth her a houſe, and the ſwallow a neſt, where ſhee may lay her young, euen thine Altar, that is thy wounds, whereby thou didſt offer vp thy ſelfe, as a ſacrifice for our ſinnes, euen thine altars, O Lord of hoſts, my King, and my God. When Elias flying from Achab came to Beerſheba, he ſate downe vnder a iuniper tree, and deſired that he might die. A iuniper tree maketh the hoateſt coale, and the cooleſt ſhadow of any tree. The coale is ſo hot, that if it be rackt vp in aſhes of the ſame, it continueth vnextinguiſhed by the ſpace of a whole yeare. Therefore whereas we read in the hundred and twentieth Pſalme, With hot burning coales; it is in the Hebrew, as S. Hierom noteth, with Iuniper coales. Which prooueth that Iuniper coales be the moſt hotburning coales that are. Now the coale is not ſo hot, but the ſhadowe is as coole. Inſomuch as the only ſhadow of the Iuniper tree, ſlaieth and

Fabiola Manſ. 15.

and killeth ſerpents. Therefore Elias ſeeking to reſt himſelfe where he might be ſafeſt from ſerpents, and other daungers, ſat downe vnder a iuniper tree, and deſired that hee might die: For hee thought he could neuer with the ſparrow finde him a houſe, and with the ſwallow make him a neſt in a better place, thē where he was ouerſhadowed with that Iuniper tree, which ſhadowed out the tree of the Croſſe of Chriſt. Of which the Church ſai's, Vnder his ſhadowe had I delight, and ſat downe, and his fruite was ſweete vnto my mouth. So that if Simeon holding the child in his armes, deſired to die, how much more bleſſedly then might Elias haue departed now in peace, when as beeing wearied with the world, he was ſhadowed with the tree of life; and not onely held the child in his armes, but alſo was held himſelfe as a child in the wounded and naked armes of Chriſt. Notably alſo doth the ſtorie of Noah declare what ſingular comfort the faithfull finde in Chriſts woundes. For onely Noah ſaued all; onely Chriſt redeemeth all, Noah ſignified reſt: Chriſt is Gen. 6. 16.

our rest and peace. Noah saued all by the wood of the Ark: Christ redeemeth all by the tree of the crosse. Noah was tossed vp and downe vpon the waters: Christ saith to his father, Thou hast brought all thy waues vpon me. Noah saued all by the doore in the side of the arke: Christ redeemeth all by the doore in the side of his bodie. Noah the fortieth day after the decreasing of the flood opened the windowe: Christ the fortieth day after his resurrectiō, ascendeth vp and openeth heauen. Lo ye, how all things agree together. None but Noah, none but Christ: Noahs rest, Christs peace: Noahs arke, Christs crosse: Noahs water, Christs woe: Noahs doore, Christs side: Noahs windowe, Christs kingdome. The Prophet Hose foretelleth, that Ephraim shall flie away like a bird. This is fulfilled not only in Ephraim, but euen in all mankind. All haue gone astray; all haue flowen away from God: as a hauke which takes a check and giues ouer her pray: wherefore Christ holding out his wounded, and bloody hands, as meat to reclaime vs, calleth vs as it were, and saith, Returne

turne, returne, O Shulamite, returne; returne, that we may behold thee. Prudentius writeth, that when *Asclepiades* commaunded the tormentors to strike *Romanus* on the mouth, the meeke martyr answered, I thanke thee, O captaine, that thou hast opened vnto me many mouthes, whereby I may preach my Lord and Sauiour: *Tot ecce laudant ora, quot sunt vulnera*, Looke howe many wounds I haue, so many mouthes I haue, to praise and laud the Lord. And looke how many wounds Christ hath, so many mouthes he hath to call vs to himselfe, so many lures he hath to make our soule flie for comfort onely vnto him. Manna was a most comfortable meate, which God gaue the Israelites. It was like to coriander seede, and the tost of it was like vnto wafers made with honey. This our holy Sauiour applieth to himselfe. For when the Capernites said, Our fathers did eate Manna in the desert, Iesus answered, Your fathers did eate Manna in the wildernesse, and are dead. I am the liuing bread, which came downe from heauen. Therefore as then there was a gol-

Can. 6. 12.

Exod. 16. 32.

den pot of Manna kept in the Tabernacle, that the posteritie might see the bread wherewith the Lord fed them, so there is yet a golden pot of Manna kept in heauen, that the faithfull in all ages may tast and see how sweete the Lord is, which feedeth them with his owne body and blood, the least droppe whereof, though it be as small as a coriander seede, yet it is as sweet as a wafer made with honey. Hard it is to giue a reason wherefore Christ, when he came to the citie of Sichar in Samaria, where was Iacobs well, sate downe vpon the well about the sixt houre. But certainly he did this, not so much for himselfe as for vs. That hereby we might learne when the sunne is hotest about the sixt houre of the day, whē we are most exercised with afflictions, when we are sorest grieued for our sins, alwaies to haue recourse vnto Christ, alwaies to goe with the King into the wineseller, alwaies to sit downe vpon Iacobs well. Of which the Prophet Zacharie sai's, In that day there shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for

Bernard de amor. dei. c. 2.

Ioh. 4. 6.

for vncleaneneſſe. Whereupon S. Auſtin ſaith verie diuinely, In all aduerſities, ſaies he, I could neuer yet find any remedie ſo comfortable and ſo effectuall, as the wounds of Chriſt. Chriſt is not vnlike to the poole in Ieruſalem, called Bethesda, hauing fiue porches, which being troubled by an angel, healed any man that went firſt into it, what ſoeuer diſeaſe he had. Bethesda ſignifieth the houſe of effuſion or powring out, in which houſe Chriſt dwelt when he powred out his blood and his ſoule for our ſaluation. Therefore he alone is the angel, which came downe at a certaine ſeaſon into the poole, and troubled the water: becauſe when the fulnes of time was come, he came into the world to be troubled himſelfe, and to be crucified, that he might heale not onely that one man which had been diſeaſed eight and thirtie yeares, but euen all mankinde, with the troubled water and blood which iſſued out of his ſide. So that there is nothing ſo comfortable for ſicke and ſinnefull men, as to ſit in the ſeates and porches of this poole. Wonderfull are the words of the Prophet

In omnibus aduerſitatibus nō inueni tam efficax remedium quam vulnera Chriſti. Mauu.22.

Ioh.5.2.

phraſe, ſignifying to haue any thing vnſeparably caſt vpon one. And it is taken both in the better and in the worſer part. As a little before; I cloath her Prieſts with ſaluation: that is, I will furniſh Syons Prieſts with ſuch indowments and graces from aboue, which they ſhall be as it were inueſted into; that both by their life and doctrine, they ſhal ſtill further the ſaluation both of themſelues; and of them which heare them. Contrariwiſe, in this place I will cloath them with ſhame; That is, ſhame ſhall ſo vnſeparably accompany them, that as whereſoeuer a man goeth, he carrieth his cloathes with him; ſo whereſoeuer they goe, they ſhall carrie their ſhame with them. And that which is ſtrangeſt of all; they which are aſhamed, vſe to cloath or couer their ſhame, and then thinke themſelues well enough. But Dauids enemies ſhall be ſo ſhamed, that euen the verie couering of their ſhame, ſhall be a diſcouering of it; and the cloathing or cloaking of their ignominie, ſhall be nothing elſe but a girding of it more cloſely and more vnſeparably vnto them.

them. So the Prophet ſpeaketh elſe-
where, [i] Let them be put to confuſion
and ſhame together, that reioyce at
mine hurt. Let them be cloathed with
rebuke and diſhonour, that liſt vp
themſelues againſt me. O Lord God,
ſay Amen to it; let it be euen ſo, O
Lord, Let them be clothed with rebuke
and diſhonour that liſt vp themſelues
againſt thine annointed. And againe,
[k] Let ſhame be vnto him as a cloake
that he hath vpon him, and as the girdle
that he is alwaies girdled withall. And
yet againe, [l] Let mine aduerſaries be
cloathed with ſhame, and let them co-
uer themſelues with their owne confu-
ſion as with a cloake.

But to leaue the word, and come to
the matter. The enemies of Dauid ſhall
be clothed with ſhame three waies: In
their owne conſcience; In the world; In
the day of iudgement.

Touching their owne conſcience, S.
Auſtin ſaies well, [m] All vnordinate de-
ſires, as none are more vnordinate then
trayterous and rebellious enterpriſes,
carrie in themſelues that bane which
poyſons and puniſhes them at the laſt.

i Pſal. 35. 26.

k Pſal. 109. 29.

l verſ. 29.

m Omnis inordinatus affectus eſt ſibimetipſi pœna.

n Pſal.57.2. Whereupon the Prophet ſaies, n Hide me, O Lord, vnder the ſhadow of thy wings, vntill iniquitie be ouerpaſt, as the Septuagint tranſlate it. But wee read it, Vntill this tyrannie be ouerpaſt. And others tranſlate it, Vntill this Calamitie, or this Miſerie be ouerpaſt. Which indifferent acceptation of the Hebrew word, ſheweth that nothing doth ſo tyrannize ouer the conſcience, nothing is ſuch a calamitie and miſery to the minde, as iniquity and ſinne. Iudas after he had betraied his Lord and Maſter, was ſo confounded in his owne conſcience, that he cryed out and

o Matth.27.4. ſaid, o I haue ſinned, in betraying innocent blood. *Proditor Caſca*, vile traytour: if his blood be innocent, then thy conſcience is guilty. And if thou canſt confeſſe thou haſt ſinned, when it is too late, why diddeſt thou not take heede of ſinning when t'was time? I haue ſinned ſaies he, ſinned in betraying innocent blood. A thouſand hells could not haue more tormented him, then this deſperate ſorrowe and extreame ſhame wherewith his conſcience was cloathed, tearing his bowels

whilſt

whilſt he was aliue, and powring them out when he died.

Now as for ſhame in the world, we reade pthat God did ſet a marke vpon Cain the murtherer of theiuſt Habel; and ſo conſequently the ring-leader of all Dauids enemies. Therefore as when men ſee a wolfe or a foxe, or any ſuch hurtfull beaſt in the foreſt, they ſet all their dogs vpon him; ſo the enemies of the Lords annointed, beeing burnt as it were and branded with the markes of ſhame, are howted and hunted whereſoeuer they goe. One example at this time ſhall ſuffice. Maxentius a wicked rebell againſt his own Lord the famous Emperour Conſtantine the great, deuiſed to haue a bridge made with cockeboates chained together ouer a riuer neere Rome, thinking to traine the Emperour that way, and there to drowne them in the riuer. But God ſo wrought for his choſen ſeruant, that the enemie himſelfe beeing compelled to flie that way, was taken in that pit which he digged for others. And ſo as Pharaoh was cloathed with ſhame in the open viewe and ſight of all the world, when he and all

p Gen. 4. 5.

all his hoſt were drowned in the redde ſea, after the ſame faſhion Maxentius was dreſt,

Laſtly, touching ſhame in the day of iudgement, Dauids enemies at that day ſhall ſtand before the tribunall ſeate of Chriſt, beeing naked in all reſpects elſe, but onely couered with their owne ſhame. Then they ſhall be vexed with horrible fearer, and cloathed with confuſion; whereas the righteous ſhall bee cloathed with incorruption; yea though in this life with the rich glutton, † they haue beene cloathed with purple, and fine linnen, yet then their attire ſhall be diſhonour, and their garment ſhall bee ſhame. Thus will the Lord cloath the enemies of his anointed with ſhame; cloath them in their owne conſcience; cloath them in the world, cloath them in the day of iudgement. As for his enemies I ſhall cloath them with ſhame; But vpon himſelfe ſhal his crowne flouriſh.

r Sapien. 5. 2.

1. Cor. 15.

† Luk 16. 19.

The one halfe of this Sermon is now paſt, the other ſhall be as ſoon diſpacht. But vpon him ſhal his crowne flouriſh.

Firſt, himſelfe ſhall haue a crowne.

Ter-

Tertullian [t] reporteth out of Diodorus Siculus, that the first that euer ware a crowne was Iupiter. The soldiers gaue him a royall crowne for a reward of his victorie and triumph ouer the Titans. Hereupon Iupiters Priest [u] brought buls and crownes to the gates of Listra, and would there haue sacrificed to Paul. Afterward, when Gods people the Israelites would needs haue a King, as other nations had round about them; then their Kings would needs haue crownes also, as other Kings had round about them. Hence we reade, that Dauid hauing vanquished the King of Rabbath, [x] tooke the crowne from off his head, and found it the waight of a talent of gold, with precious stones in it; and set it vpon his owne head. Though indeede long before that the [y] Amalakite brought him a crowne, which he tooke from Sauls head when he slew him.

So that the thing God promiseth is this: that any crown which king Dauid should get, either by conqueſt, or by succession, or by any other iust title, should still flourish more and more. Some there are in the world which to be

t In libro de corona militis.

u Act. 14. 13.

x 1. Chron. 20. 2.

y 2. Sam. 1. 10.

be ſure of outward ornaments enough, will needes weare a triple crowne, Others haue beene vnwilling to weare that one which they might. *Canutus*, that wat abſolute King almoſt of fiue kingdomes ſomewhat before the conqueſt, vpon a time in his progreſſe riding neare the Thames, lighted and ſat downe before the ſhoare. Then as it were to try a concluſion, he commanded the water beeing now ready to ariſe againe and to flow, not to come any neerer him. But the water keeping his naturall courſe, came ſtill vp higher and higher, til it began to wet him. Whereupon turning to his Nobles, which were about him, You call mee (ſaies he) your King and Maſter, and ſo indeede I am; and yet loe yee, I cannot commaund ſo much as this little ſtreame, but do what I can, that will do ſtill as it liſt. Whereupon preſently he poſted to Weſtminſter, and reſigned his crowne to the crucifixe there; neither could he ever after this be perſwaded to weare it any more. Now as the pride of that man of ſinne, which ſits vnder the ſigne of the triple crowne, is too intollerable: ſo on the con-

contrarie part, this was too much niceneſſe in Canutus. Seeing, it followeth not, becauſe he could not command the ſea and the waters, as Chriſt did, and therefore he might not weare a crown. For neither doth Chriſt himſelfe in heauen weare ſuch a crown as Kings of the earth doe. But the truth is this, that royaltie and maieſtie, which is eſſentiall to God, hee is content to communicate to his holy ones, and to his anointed, by participation and grace. Therefore the Lords anointed, which is as it were his fauourite, may very well do all theſe three things at once; weare the crowne which God giueth; and yet deteſt the pride which God abhorreth; and ſtill admire the Maieſtie which God inioyeth: So that the Lord promiſing his ſeruant Dauid a crowne, promiſeth him wealth, wiſedome, renowne, dignitie, proſperitie; in one word, all royalties belonging to a crowne. But vpon himſelfe ſhall his crowne flouriſh.

Secondly, he ſhall haue a flouriſhing crowne. Flouriſhing is metaphorically attributed to a crowne. As in the next verſe before. There ſhall I make the horne

borne of Dauid to flouriſh. A metaphor taken from thoſe goodly creatures, as ſtagges, and ſuch like; whoſe cheifeſt beauty and ſtrength conſiſteth in their bornes, eſpecially when they budde and branch abroad. So in theſe words, But vpon himſelfe ſhall his crowne flouriſh. A plaine alluſion to thoſe flowres which either continually, or elſe a very long time, keepe freſh and greene. Beſids at the firſt, kings crowns were not made of gold and pearles, as I told you of Dauids crowne, but onely of greene oken leaues, as that of Iupiters, or elſe of ſome other branches or flowres, as others. The Lord then meaning that Dauids kingdome ſhould be eſtabliſhed for euer, and that his laſting glorie ſhould ſtill growe greene, he maketh this louing promiſe vnto him; But vpon himſelfe ſhall his crown flouriſh. How flouriſhing beautifull flowers are, conſider but the Lillie, and you ſhall ſoone perceiue. Marke (ſaies our Sauiour) [z] how the lillies of the field doe growe, they labour not, neither doe they ſpinne, yet doe I ſay vnto you, that euen Salomon in all his roy-

z Matth. 6. 24.

royaltie was not cloathed like one of theſe. Now if God ſo cloath the flowers of the field, which growe to day, and to morrow are caſt into the ouen, how much more ſhall he cloath Dauids enemies with ſhame: but vpon himſelfe make his crowne flouriſh? For euen as in Salomons Temple, fiue candleſticks at the right ſide, and fiue at the left ſtanding before the Oracle, and being made for matter of pure gold, for forme with branches and flowers, did well nigh dazil the eyes of any that entered into the Temple [a]; ſo the Lord here giues his word, that the Kings crowne ſhall euer flouriſh in the houſe of our God, diſparkling and diſplaying thoſe rayes of Maieſtie: thoſe beames of beautie, which ſhall amaze the world, and be a wonder as well to Angels as to men. Wherefore, as I ſaid euen nowe of his enemies ſhame, that it ſhould be threefold: ſo here I repeat the ſame againe of his crownes flouriſhing: His crowne ſhall flouriſh in his owne conſcience: in the world: in the day of iudgement. Touching his owne conſcience, the bleſſed Apoſtle calleth

[a] 1 Reg. 7. 9.

calleth the Philippians his ioy, and a crowne [b]. And to the Theſſalonians hee writeth thus, What [c] is our hope, or ioy, or crowne of reioycing? Are not euen you it, in the preſence of our Lord Ieſus Chriſt at his comming? yes, yee are our glorie and ioy: Now, if this precious veſſell of honour reioyced in nothing ſo much, as in the teſtimonie of his conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, hee had his conuerſation in the world, the power of Gods ſpirit working ſtill moſt mightily by his miniſterie to the conuerſion of the world to Chriſt: how much more ſhall the Lords anoinred haue his conſcience crowned with flouriſhing ioy, with comfort, with content, with heauenly peace, when he ſhall remember, that not onely for matters of religion and Gods true ſeruice, hee hath beene and ſtill is with Saint Paul profitable to the Church; but alſo is a ſtrong bulwark and a tower of defence to maintaine euen the outward felicitie and proſperitie of Gods people; yea the very particular right, wealth,

b Phil.4.1.

c 1.Theſ.2.19.20

wealth, life of euery one of them; all this I say, and a 100. things more, when he considereth, what a great and a glorious instrument he hath beene euery way of Gods glory: O Lord God what a heauen shall he haue in his heart? what a sweet paradise of pleasure in his soule? what security? what assurance of Christs loue? what a confident and vndaunted hope of eternall glory? what a flourishing crowne of reioycing shall he haue euen in his very conscience? vpon himselfe shall his crowne flourish. Touching the world, our holy Prophet speaking to God, though in the third person, yet of himselfe saies, Thou hast preuented him with liberall blessings, and hast set a crown of pure gold vpon his head. His honour is great in thy saluation, glory and great worship hast thou laid vpon him. Now that crowne which is of gold, yea of pure gold, must needes be very flourishing euen in the viewe and face of the world. Neither is this to be vnderstood of Dauids person onely, but euen of his posterity in all ages to come. How was he himselfe crowned with conquests and victories ouer

his enemies? How was his ſonne Salomon crowned with riches, with wiſedome, with fame & glory in the whole world? which flouriſhing of his ſonne, as of a noble branch, graced in a manner the verie roote of Dauid himſelfe. For, as his worthie ſonne teacheth, c Childrens children are the crowne of the elders, and the glory of the children are their fathers. Therefore, as children may iuſtly glorie of the renowne of their fathers vertue and honour: ſo the excellent father is in a ſort crowned with happineſſe in this world, when he ſees his childrens children like to grow vp and flouriſh after him. But vpon himſelfe ſhall his crowne flouriſh. Laſtly, touching the day of iudgement: then, then ſhall all the righteous flouriſh, when as hauing beene faithfull vnto the death, they ſhall receiue the crowne of life, A crowne as S. Peter calleth it immortall and vndefiled, and that fadeth not away. Denying that euer it fadeth away, he affirmeth that it euer flouriſheth. I would here be bold, if I might doe it without offence, as I hope I may, to ſhew you one goodly cluſter

c. Prou. 17. 6.

1. Pet. 1. 4.

cluſter of grapes of the land of Canaan, a land flowing with milke and honie, whether you are now going, before you enter into it. A worthie and vertuous gentleman, whom I neede not name in this place, becauſe, no doubt many ages will name him, and renowne him hereafter, giueth for his armes three crownes with this poſey, *Quarta perennis erit.* As if he ſhould ſay, theſe three crownes, which I beare in my coat, are but the difference of my houſe and gentry, but *Quarta perennis erit*: the fourth crowne which I look for in heauen ſhall be euerlaſting and immortall. That fourth, though it bee but one crowne, yet ſhall be worth all thoſe three crowns, yea three thouſand more ſuch as theſe are; The fourth ſhall be eternall. Now, if he, and we that are ſuch as he no queſtion is, faithfull to God, and loyal to the choſen ſeruant of God, may well hope for a moſt flouriſhing incorruptible crowne of glory, then much more may Dauid himſelfe reioyce in God his Sauiour, and ſay, *Quinta aut ſexta perennis erit:* The fift, or the fixt ſhall bee eternall. This crowne

D. Thomas Bodleius, qui plurimis & pulcherrimis libris Oxonienſem bibliothecam inſtruxit.

which God of his grace with his owne right hand and his holy arme hath ſet vpon mine head, is indeede (thankes and praiſe bee giuen vnto the ſame God) a very flouriſhing crowne; flouriſhing in mine owne conſcience: flouriſhing in the world, both for my perſon, and for my poſteritie; But it is nothing, in reſpect of that flouriſhing crowne which I ſhall receiue at the day of iudgement. For the g iuſt ſhall flouriſh like a palme tree, and ſhal grow like a Cedar in Lebanon. Such as bee planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. And then indeede ſhall this bountifull promiſe of God be moſt fully performed, But vpon himſelfe ſhall his crowne flouriſh. As for his enemies, I ſhall cloath them with ſhame, but vpon himſelfe ſhall his crowne flouriſh.

g Pſal. 92. 12.

To drawe then to an ende; it may ſeeme very ſtrange, that Dauid had any enemies. Yet, out of theſe words, As for his enemies, I ſhall cloath them with ſhame; it may be well gathered that ſome he had. What? had Dauid? meeke Dauid? Lord remember Dauid, and all his

his meekeneſſe, ſaies he, in the beginning of this Pſalme. He was the kindeſt, and the meekeſt man aliue. Ween hee had his mortall foe at a vantage, and at a dead lift, as we ſay, and might haue nailed him faſt to the ground with his ſpeare; he onely did cut off a lap of his garment, to ſhewe, that when he might haue hurt him, hee would not. *Poſſe, & nolle, nobile.* Yet this meeke Dauid, patient Dauid, mercifull Dauid, valiant and victorious Dauid, holy Dauid, had enemies. Wherefore you moſt honourable and bleſſed ſeruants of God, you that excell in vertue, if you haue ſome enemies, thinke not ſtrange of it. For, if you had nothing in you: no feare of God, no reuerẽce towards his word, no loue and loyaltie towards your Soueraigne, no fortitude, no temperance, no good thing in you; yee might perhaps walke on long enough, and no man enuie you, no man maligne you, or malice you. But becauſe God hath inſpired you with his principall ſpirit, and endewed you with ſpeciall great graces aboue your fellowes; therefore doth your aduerſarie the Deuil, the old

enemie of all goodnes and vertue, who is ready to burſt to ſee you doe ſo well: he, I ſay, doth beſtirre himſelfe, and raiſe vp enemies againſt you. But (O bleſſed be our good Lord) what a wonderfull comfort and incouragement haue all you; what a horrible terrour & affrightment haue all your enemies, in this text? For the holy Ghoſt ſaies not, They ſhall be clothed, or you ſhall cloth them: but I, euen I ſhal cloth them with ſhame. It is impoſſible, ſaies he, that you ſhould alwaies be armed at all points, circumſpect at all places, vigilant at all times, prouided at all occaſions, to preuent the miſchieuous practiſes of your diuilliſh enemies. No counſell of man, no policie, no wiſedome, no wit, can foreſee their barbarous vndertakings and complottes, to eſcape them. But in heauen, in heauen there is an eye, an hand there is in heauen: an eye to deſcry them, and an hand to perſecute and puniſh them: both an eye and an hand to deliuer you from daunger, and to cloath them with ſhame. Therefore, ſaith he, Caſt your care vpon mee; let me alone with them, your perill

perill! is my perill, your caſe my caſe: Ile pay them that they haue deſerued: Ile take the quarrell into mine owne hands: Ile trimme them well enough. As for your enemies, I ſhall cloath them with ſhame. Remẽber I pray you, beloued, though indeede, they haue made themſelues worthie neuer to be remembred, or once to be mentioned in our mouthes any more: yet remember, I ſay, to their egregious diſhonour & reproch, how thoſe are now clothed with ſhame, who were the firſt cauſe of the ſolemnizing, or as I may ſay, of the ſanctifying of this preſent day for the day of the weeke, and of yeſterday for the day of the moneth, & of the twelue moneth, with ſo holy an exerciſe? How odious? how execrable is their very name vnto vs? what true hearted loyall ſubiect, ſuch as I am ſure all are here, doth not deteſt them, hate them, loath them, as a toad, or as a viper, or as ſome hidious miſhapen monſter: and curſe the very day wherein ſuch a rebellious generation, and ſuch a trayterous brood were borne? Certainly, my good brethren, if the mercie of God, which

is incomprehensible, did not giue them grace, at the last gaspe to repent, and crie to God for pardon: as they are cloathed with shame in this world, so shall they bee much more in the world to come. And as we hold them for no better then cursed creatures, so shall the Lord at last, say vnto them, Goe ye cursed into euerlasting fire. So let it be, O Lord, euen so to all the enemies of thine anointed, either open or secret, so let it be to them: As for his enemies, do thou, thou, O Lord, thine owne selfe, do thou cloath them with shame.

But vpon himselfe doth his Crowne flourish.

These words, *vpon himselfe*, either are altogether impertinent and superfluous, or else they are very important and materiall. For it had beene sufficient to haue said; As for his enemies I shall cloath them with shame: but as for himselfe, his crowne shall flourish. It is not greatly necessarie, as it should seeme to say, his crowne shall flourish vpon himselfe. Yet the Lord in his gracious answer vnto Dauids praier, thought good to put in this as a supernumerarie word,

word, ouer and beſides the neceſſitie of the ſentence: to teach the good King, and vs all likewiſe, a very notable leſſon. Namely, that he would bleſſe the crowne, the dignitie, the flouriſhing eſtate of his louing ſeruant, not onely in his owne perſon and his poſteritie; in this world, and in the world to come, as I haue ſhewed alreadie; but alſo from a leſſer waight of glorie, ſtill to a greater and greater. Vpon himſelfe, ſaies he, ſhall his crowne flouriſh. For not onely it ſhall be flouriſhing, as Dauid left it, at the day of his departure to God, but after his diſſolution and death: as faſt as his bodie corrupteth in the earth, ſo faſt ſhall his crowne encreaſe ſtill in heauen. Truſt me, truely, I ſpeake it before the liuing Lord, and this high preſence, all the whole Church which ſhall be edified to ſaluation, by Dauids bleſſed and godly gouernement, euen after his death, ſhal yet ſuffer his crown neuer to die, but ſhall continually keep it freſh and greene. Yea, as euery one brought to the building of the tabernacle, and to the reedifying of the temple, ſuch as they were able: ſo I aſſure you, I

ſpeake

ſpeake now a great word, euerie particular ſubiect, that is faithfull to God, and to his Prince; as he goeth on forward to God, by the peace, and by the religion which hee hath enioyed vnder his Prince; ſo he ſhall ſtill beautifie and decke Dauids crowne;& one ſhal bring a white roſe, an other ſhall bring a red roſe, and adde it to the crowne: that ſo vpon himſelfe ſtill his crowne may flouriſh, the white roſe and the redde roſe, that are in the crowne alreedie, beeing euer made more and more fragrant and flouriſhing. O Chriſt, what a crowne is this? And what will it growe to much more in the end? You that are mightie Kings and Potentates vpon earth, haue indeede great cares and continuall buſines in your heads; but yet vouchſafe I pray you to hearken a little, what I ſhall ſay vnto you. You watch oftentimes ouer vs, when we are aſleep our ſelues. You care for our peace, when it is not in our power to further it; you procuring good to Sion, and proſperitie to Ieruſalem, yet many times enioy the leaſt part of it your ſelues. But no force. Take this ſtill for your comfort. Wee that can-

cannot all our liues long doe the hundreth part of that good, which you doe euery houre, ſhall haue nothing ſo flouriſhing a crowne as you ſhal haue. Vpon you, vpon you ſhall euerlaſting peace reſt, vpō you ſhal the glory of Gods maieſtie ſhine, vpon you, vpon you ſhall your crowne flouriſh. Which the Lord of his mercy grant, I moſt humbly beſeech him for Ieſus Chriſts ſake: that as Dauids crowne euer flouriſhed, till the firſt comming of Chriſt; ſo our gracious Kings crowne may euer flouriſh, till the ſecond comming of Chriſt; and then, that afterward for euer his royall Maieſtie may be royally crowned with eternall life: thorough the ſame our deare Sauiour Ieſus Chriſt: To whom with the Father and the holy Ghoſt, bee all honour and glory, power and praiſe, dignitie and dominion, now and euermore. Amen.

FINIS.

A SERMON PREACHED before the Kings Maieſtie

that day he entred into Oxford, at *Woodſtocke*, Auguſt 27. 1605.

LVK. 8. 15.

But that which fell in good ground, are they which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

IN this Parable of the ſower, are 4. grounds mentioned. Whereof three are badde, and onely one good. Namely, they which with a good and a very good heart, heare the word, and keep it,

it, and bring forth fruite with patience. Almightie God powreth out his benefites no leſſe plentiouſly then continually vpon vs: yet wee can make no requitall: our goodneſſe cannot reach to God. The onely thing that we can doe for him, is to loue and honour his word. Whereupon King Dauid thought it a death vnto him, that beeing baniſhed from his people, he could not goe vp to the houſe of the Lord, with the voice of ioy and gladneſſe, among ſuch as keepe holy day. And on the other ſide he ſaid; I reioyced when they ſaid vnto me, We will goe vp into the houſe of the Lord. The Prophet Eſay likewiſe, foretelling what alacritie and good will ſhould be in the Gentiles after they were conuerted to Chriſt, ſaith thus; It ſhall be in the laſt dayes, that many people ſhall goe and ſay; Come, and let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes. Looke how it is in the health of the body, and ſo it is in the ſtate of the ſoule. If a man haue a good appetite, and a ſto-

Pſal. 132.

Eſa. 2. 3.

Chryſoſt. hom. 4. in Gen.

stomacke to his meate, t'is a signe he is well in health: in like sort, if a man bee content to follow Christ for the loaues to fil his bellie, and care not for the food of his soule; questionlesse all is not well betweene God and him; but if he haue a longing and a hungring desire of the word, then indeede his heart is vpright in the sight of God. For as S. Austen noteth well; if the word of God be taken by vs, it will take vs. Seeing the word of God so is, and so ought to be, vnto the faithfull, as a hooke is to fish. Then it takes, when it is taken. Neither are they which are taken hurt by it. For they are not caught to bee kil'd, but to be drawne out of the damnation of this world, and to be translated to the libertie and glorie of the children of God. Wherefore as fishers take most delight in angling, when they see the fish bite quickly and greedily: so if you would put life into your Preachers, which are called fishers of men, that they may preach the word with ioy, not with griefe, you must shewe by your countenance, by your attention, by your reuerence, by all your outward behaui-

Augustr. tract. 4°. in Iohan. Si sermo meus caperetur, caperet. Nam sic est sermo Dei, & sic esse debet fidelibus sicut piscibamus. Tum capit quando capitur. Nec sit captis iniuria: Ad salutem enim, non ad perniciem capiuntur.
Heb. 13. 17°.

our, that you desire nothing so much as to bite at this sweete baite, that so you may be drawne by the Father to Christ. For they onely are good ground as we haue it here, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

Here are three properties of good ground set downe. All opposite to the three bad grounds mentioned before. First, they that are good ground, heare the word with a good heart; contrarie to the ground on the high wayes side, which when they haue heard, let the deuil take the word out of their hearts, & so they heare not with a good heart. Secondly, they keepe the word with a very good heart; contrarie to the stonie ground, which for a while receiue the word with ioy, but in time of temptation they fall away, and so they keepe not the word with a verie good heart. Thirdly, they bring foorth fruit with patience; contrarie to the thornie ground, which after their departure are choaked with cares, and bring no fruit, and so doe not (as it

is

called a molten ſea, becauſe it did foreſhew the depth of the twelue Apoſtles doctrine, which flowing from them, as from twelue fountaines, did make, as it were, a maine ſea. This ſea did ſtand vpon twelue oxen, that is, as Saint Paul doth interpret it y, vpon twelue Apoſtles. Which in that they looked fowre waies, Eaſt, Weſt, North, and South, they did teach all nations z. And in that they looked three and three together, they did repreſent the bleſſed Trinitie. Not only teaching *all* nations, but alſo in that ſea of water baptizing them, in the name of the Father, and of the Sonne, and of the holy Ghoſt. Wherefore, though the two kine which carried the Arke, wherein were the tables of the Law, went ſtraight, and kept one path, turning neither to the right hand nor to the left a: Yet theſe twelue oxen, which carried the molten ſea, ſignifying the doctrine of the Goſpell, went not ſtraight, neither kept one path, but turned into the way of the Gentiles; yea, they looked all manner of waies, Eaſt, Weſt, North, and South. And thoſe two kyne ſtood ſtill

y 1. Cor. 9. 10. Duodecim boues, duodecim Apoſtoli ſunt. Beda de temp. Salom. c. 10.

z Poteſt intelligi quod quatuor facies rotæ habeat, propter hoc quod ſcriptura ſacra per gratiam prædicationis extenſa in quatuor mundi partes innotuit. Gregor in Ezech. Hom.

a 1. Sam. 6. 12.

ſtill and lowed no more, when they came to the field of Ioſua, dwelling in Bethſhemeſh, that is, in the houſe of the ſunne. To note, that all the kine, and calues, and ſacrifices, and ceremonies of the old law were to ceaſe, and ſtand ſtill, when they came to Ieſus, which is the true Ioſua, dwelling in heauen, which is the true Bethſhemeſh. But theſe twelue oxen, were ſo farre from leauing off, either to goe, or to low, when they came to Chriſt, that euen then, they went much faſter, and lowed much lowder, ſo that now their ſound is gone out into *all* lands, and their words into the ends of the world; and in them hath God ſet Bethſhemeſh, that is, a houſe or a tabernacle for the ſunne. Therefore as the materiall ſunne, thorough the twelue ſignes in the Zodiake, goeth forth from the vttermoſt parts of the heauen, and runneth about to the end of it againe *a*: in like ſort, the ſpirituall Sonne of righteouſneſſe, by the twelue Apoſtles, as by twelue ſignes, hath beene borne round about the world, that he might be not onely the glorie of his people Iſrael, but alſo

a Pſal. 19. 6.

a light to lighten the Gentiles, and that all, *all* the ends of the earth might see the saluation of our God. Truth it is, touching the Synagogue of the Iewes, Christ saith, [b] My sister, my spouse is as a garden enclosed, and as a fountaine sealed vp. For as Saint Ierome writeth [c], the whole countrie of Iewrie where the Iewes dwelt, lying betweene Dan and Beersabee, was scarce a hundred and three-score mile long. So that it might well be likened, to a garden enclosed, and to a fountaine sealed vp. But now, this sealed fountaine hath beene turned into a springing well, since the twelue fountaines haue flowed ouer *all* the earth: and, this enclosed garden hath beene turned into an open field, since the twelue oxen haue plowed the field of *all* the whole world. Therefore now Christ saith of himselfe, [d] I am a flower of the feild. And so likewise to his spouse; [e] Come my welbeloued, let vs go forth into the field, let vs remaine in the villages. For though before his passion he was apprehended in a garde, yet at his passion he was crucified without the gate [f]. To signifie, that he would be,

b Can. 4. 12.

c Terra à Dan vsque Beersabee vix centum sexaginta millium in longum spacio tenditur Ep. ad Dard.

d Can. 2. 1. Ego sum flos campi.

e Can. 7. 11.

f Heb 13. 12.

be, not only a garden-flower, but also a feild-flower; & that he would remaine, not only for the saluation of the Iewes within the city of Ierusalē, but also for the saluation of the Gentils without the gate of the citie, in *all* the villages round about. Nabuchadnezzar saw in a vision a stone cut without hands, which became a great mountaine, and filled *all* the whole earth. This stone cut without hands, is Christ begotten of a pure Virgin, without the companie of man. Who was indeede a verie little stone, or, as I may say, but a sparke at the first. Wherefore the Iewes for his pouertie and humilitie despised and refused him. But now this poore little stone which the builders refused, is become the head-stone in the corner, and it is made a great mountaine, which filleth *all* the whole earth. According to the prophesie of Esay; [h] It shall be in the last daies, that the mountaine of the house of the Lord shall be prepared in the toppe of the mountaines, and shall be exalted aboue the hills, and *all* nations shall flow vnto it. So that now Christ, which is the head corner stone, may be fitly cal-

g Dan.2.35.

h cap.2.v.2.

led the ſecond Adam. The Greeke letters of which name, as S. Cyprian i writeth, do ſeuerally ſignifie *al* the quarters of the earth. A Ανατολὴ, the East: Δ. Δύσις, the West: A. againe, Αρκτος, the North M. Μεσημβρία, the South. According to the promiſe of God vnto Abraham, k Thy ſeed ſhalbe as the duſt of the earth: (that is, as the firſt Adam was made of the duſt of the earth: ſo thy ſeede, which is Chriſt the ſecond Adam, ſhall be diſperſed as duſt ouer *all* the earth.) Thy ſeede ſhall be as the duſt of the earth; and thou ſhal ſpread abroad, (as a great mountaine,) to the East, and to the Weſt, and to the North, and to the South; and in thee, and in thy ſeed, ſhall *all* the families of the earth bee bleſſed. The Iewiſh Synagogue ſpeaketh in this ſort, l My ſoule troubleth me, for the chariots of Aminadab. Aminadab ſignifieth a willing, or an obedient people. Such are the faithfull Gentiles. Of whom God ſaith, m A people which I haue not knowne ſhall ſerue mee. As ſoone as they heare of me they ſhall obey me. But the ſtrange children ſhall diſſemble with mee. The ſtrange children

i Oportuit vt ex quatuor cardinibus orbis terræ nomen in re portaret Adam. Tract. de Sina & Sion. initio.

k Gen. 28. 14.

l Can. 6. 11. Anima mea conturbauit me, propter quadrigas Aminadab.

m Pſal. 18. 44.

dren ſhal faile, and be afraid out of their priſons. Though God haue beene a louing father to the Iewes, yet they diſſemble, and are ſtrange children to him. Contrariwiſe, though God haue not knowne the Gentiles, yet they doe knowe and ſerue him. Therefore the obſtinate Iewes repining and grudging that the Gentiles are called, ſay euerie one of them, *Anima mea conturbauit me*, My ſoule troubleth me, thorough enuy, malice, blindnes, and diſobedience. Becauſe they faile, and are afraid out of their priſons. On the other ſide, the obedient Gentiles, beeing called to this liberty of the ſonnes of God, lie not in any priſons, but ride in the chariots of Amminadab. Becauſe, as ſoone as they heare of God, they willingly obey him. Which is implied, in that a man of Cyrene, named Simon [n], did carrie the croſſe of Chriſt. A man of Cyrene, is a Gentile: Simon ſignifieth hearing and obeying. Therefore, a man of Cyrene named Simon carrying the croſſe, is a faithfull Gentile, which as ſoone as he heareth of God, doth willingly obey him. For now God hath

n Matth. 27 32. Vt tali facto præſignaretur gentium fides. Leo de Paſ. do. 4.ª.

perſwaded Iapheth to dwell in the tents of Shem o. That is, he hath perſwaded the Gentiles comming of Iapheth to embrace that obedience vnto Chriſt, which the Iewes comming of Shem haue refuſed. This is the reaſon, why the Hebrew Scriptures are tranſlated into Greeke, and Latine, and *all* other languages. To ſhew, that Iapheth doth now dwell in the tents of Shem. And that thoſe oracles, which before were appropriated to the Iewes p, are now imparted vnto *all* the Gentiles. So that the propheſie of the Patriarke Iacob is now alſo fulfilled, who ſaith, q Nepthaly ſhal be as a Hind let looſe, giuing goodly words. For Chriſt did firſt preach in the land of Nepthaly among the Iews r. But ſeeing the Iewes would not obey him, therefore he hath turned to the Gentiles ſ. And ſo Nepthalie is as a hind let looſe, giuing goodly words. Becauſe Chriſt, who firſt preached in Nepthalie, is not now any longer in priſon among the Iewes; but, as a hind let looſe, leaping by the mountaines, and skipping by the hills t, ſo he hath run ſwiftly ouer *all* the world u; and with

o Gen.9 27.

p Rom.3.2.

q Gen 49.21.

r Matth.4.13.

ſ Act.13.46.

t Can 2.8.

u Pſal.147.15.

with his goodly words, with his gratious words, he hath perſwaded Iapheth and *all* the Gentiles, to dwell in the tents of Shem, and to ride in the chariots of Amminadab. Theſe chariots of Amminadab are called in Latine, *Quadrigæ*, becauſe each of them is drawne with foure horſes. Which very aptly befitteth the doctrine of the Goſpel. For, as Caluin noteth in the Epiſtle before his Harmonie, God hath of ſet purpoſe ordained, that the Goſpel ſhould be written by foure Euangeliſts, that ſo he might make a triumphant chariot for his ſonne x. Which beeing drawne with fowre horſes, and running vpon fowre wheels, might quickly paſſe ouer *all* the earth, and ſo ſhew the glory of the Lord, vnto all his Church. Wherefore, the Church is like a graine of muſtard-ſeede y, which is indeede the leaſt of all ſeedes, but when it is grown, it is the greateſt among hearbs, and it is a tree, ſo that the birds of the aire come and build in the branches thereof. Thus the congregation of Chriſt riſeth from ſmall beginnings, to great proceedings. And though at the firſt, it was

x Videtur conſul. ò deus quaſi triumphalem currum filio ſuo paraſſe, vnde toti fidelium populo conſpicuus appareat Inſine Epiſtolæ.

y Matth. 13. 31.

but a ſeede, yea but a graine, yet now it is growne to be an hearb, yea to be a tree; where in *all* the birds of the aire [z], *all* the faithfull in the world, doe make their neaſts.

Therefore the church of Chriſt may be compared alſo to the Samaritans inne [a]. For that inne is called in greeke πανδοχεῖον, becauſe it receiueth and lodgeth all ſtrangers that come: So the church lodgeth *all* pilgrims vpon earth. [b] In the Synagogue there was not lodging for all. For then it was ſaid, [c] The Ammonites and the Moabites ſhal not enter into the congregation of the Lord: But now, Chriſt is borne in an inne [d]. To ſignifie, that in the Church there is lodging for *all*. For Chriſt is the hoſt: the Church the inne: the croſſe is the ſigne, Harken to the Hoſt which is Chriſt, and you ſhall heare him ſay, Come vnto me *all* you that labour and trauaile, and I will refreſh you: I will bring you into the wineſeller [e], yea I will ſuppe with you, and you with me [f]. Go into the inne which is the Church, and there you ſhall finde Parthians, and Medes, and Elamites, and *all* nations

z Ezec.17.23.

a Luk.10.34.

h Πανδοχεῖον, ἡ ἐκκλησὰ ἡ παντασὺ ποδεχομενὴ Theophylact.p. 268. Stabulum eccleſia eſt; vnde & in ſtabulo dominus natus eſt Emiſ.Do.13.poſt Pen.

c Deut.23.2.

d Luk.2.7.

e Can.2.4.

f Reu.3.10.

vnder

vnder heauen, ſtaied with flagons, and comforted with apples g; yea, refreſhed and filled with new wine h. Looke vp to the ſigne, which is the croſſe, and you ſhall ſee diuerſe things. Firſt, you ſhall ſee one crowne of thornes. To ſhew, that the earth is the Lords, and *all* that therein is, the round world, and they that dwell therein. For the roundnes of the crowne doth declare the large dominion of him that is crowned. Namely, that his dominion is from the one ſea to the other, and from the flood vnto the worlds end i. Secondly, you ſhall ſee two hands. To ſhew, that God is, not the God of the Iewes onely, but of the Gentiles alſo k. For not only one hand, but both his hands, are faſt nayled and ſtretched-out. The one to the one theiſe, the other to the other theiſe; the one to the Iewes, the other to the Gentiles, that he may embrace all that loue him. Thirdly, you ſhall ſee three tongues. To ſhew, that Chriſt, is not the King of the Hebrewes onely, but of the Grecians, and the Latins alſo. For his title, *Ieſus of Nazareth King of the Iewes*, is written in Hebrew, Greeke, and

g Can.2.5.
h Act.2.5.
i Pſal.72.8.
k Rom.3.29.

and Latine. That at the moſt ſweet and moſt excellent name of Ieſus euerie knee may bowe, and *all* tongues may confeſſe, that Ieſus Chriſt is the [l] Lord. Fourthly, you ſhall ſee fowre quarters of the croſſe. To ſhew, by the fowre quarters of the croſſe, the fowre quarters of the world. For God is no accepter of perſons, but in euery quarter and countrie, he that feareth him, is accepted with him. Therefore alſo Chriſts garments [m] were diuided into fowre parts. Becauſe, out of what quarter or part ſoeuer we come of *all* the fowre parts of the world, if we be naked, Chriſt hath garments to cloath vs, if we bee harbourles, Chriſt hath roome to lodge vs. Euen as he himſelfe ſaies, *All* that the Father giueth mee, ſhall come to mee, and whoſoeuer commeth to me, *Non eijciam foras*, I will not turne him out of doores. Wherefore whether we reſpect the hoſt; or the hoſts inne; or the innes ſigne; and about the ſigne it ſelfe, whether we reſpect one crown; or two hands; or three tongues; or fower quarters; euery of theſe doth plainely ſhew, that now in the Church there is lod-

[l] Phil. 2. 11.

[m] Ioh 16 23.

lodging for *all*, and so consequently that the Church may bee compared to the Samaritans inne. It may be compared likewise to Salomons troupe of horses [o]. For Salomons troupe of horses was kept in fowre thousand stables, ten and ten in a stable [p]; so that hee had in his whole troupe fourtie thousand horses [q]; which were either bought by him, or else brought to him [r] out of *all* countries. So the Apostles, as we may reade in the Acts, brought by one sermon 3. thousand soules [t], brought by an other sermon fiue thousand soules to Christ [u]; and so euery day, out of *all* countries and kindreds [x], there are added to the Church by infinite and innumerable multitudes [y], such as shall be saued. It may be compared to S. Peters sheete [z]. For in Peters sheete, were *all* sort of beasts, fowre footed beasts of the earth, and wild beasts, creeping things, and foules of the heauen. So, in the Church there are *all* manner of men, Circumcised and vncircumcised, Barbarians and Sythians [a]. It may be compared to Noahs Arke [b]. For there came to Noah into his Arke all kind of creatures, cleane and

o Can.1.8.

p 2.Chr.9.1.

q 1.Reg.4.26.
r 1.Reg.10.28.
s 2.Chr.9.24.

t Act.2.41.

u Act.4.4.

x Reuel.7.9.

y Dan.7.14.

z Act.10.12.

a Colloss.3.11.

b Gen.7.14.

and vncleane, male and female. So there commeth to Christ into his Church, *all* manner of men, Iewes and Grecians, bond and free [c]. It may be compared to S. Iames his net [d]. For that nette had corke aboue to make it swimme, and ledde belowe to make it sinke, that it might take *all* sorts of fishes. So, the Church hath diuerse fishers of men, some that teach slightly and superficially, some againe that teach more deeply and profoundly, that *all* manner of men may bee taught [e], and caught [f], and drawne vnto Christ. *Lastly*, it may bee compared to King Assuerus his feast [g]. For that feast entertained *all* kinde of guests, seauen dayes together, in the court of the garden of the Kings Palace. So, in the Church, the Lord of hosts hath made vnto *all* manner of men, a feast of fat things, euen a feast of fined wines, to vse the Prophet Esaish words, and fat things full of marrow, of wines fined and purified. Before that this feast was prepared, the oxen and fatlings killed, and euery thing else prouided, all men were not bidden. But nowe that Christ hath bin killed, he keepeth, as I may

c 1. Cor. 12. 13.
d Luk. 5. 10.
e Ioh 6. 45.
f Matth. 13. 47.
g Est 1. 5.
h Esay 25. 6.

may say, open houses[i], and sendeth his seruants into the high wayes[k], to gather together *all* that euer they find. Yea his seruants haue not onely bidden *all* that they could find in the hie-waies, but also they haue croſt the seas, and called the very furthermoſt[m] Ilands of *all* the world, to behold the glory of the Lord. Blessed, O blessed bee the Lord for his vnspeakeable mercies towards this Iland, now far more flouriſhing then euer it was, in which we liue. For, alas, in the time of the olde Testament, who was there, I pray you, in this whole Monarchie, at leaſt wise that euer wee could read or heare of, which had any true knowledge of God? S. Ierom in the end of his dialogue againſt the Pelagians, writeth thus,[n] Vntill the very comming of Christ, saies he, the Prouince of Brittain, which hath bin oftentimes gouerned by tyrants, and the Scottiſh people, and all the nations round about the Ocean sea, were vtterly ignorant of Moses and the Prophets. So that then, by the testimonie of S. Ierome, all our religion was superstition: al our church-seruice was, Idolatrie; all our Priests, were

[i] Prou. 9. 3.

[k] Luk. 14. 23.

[m] Esa. 60. 9.

[n] Vsque ad aduentum Christi, Britannia fertilis prouincia tyrannorum, & Scoticæ gentes omneſq; vsque ad Oceanum per circuitum barbaræ nationes, Moysen Prophetaſq; ignorabunt.

were Paynims: all our gods were idols. Then there was in Scotland, the temple of Mars: in Cornewall, the temple of Mercurie: in Bangor in Wales, the temple of Minerua o: in Malden in Eſſex, the temple of Victoria p; in Bath, the temple of Apollo: in Leyceſter, the temple of Ianus: in Yorke, where Peters is now, the temple of Bellona q: in London, where Pauls is now, the temple of Diana r. Therefore it is very likely, that they eſteemed as highly then of the goddeſſe Diana in London, as they did in Epheſus ſ. And that, as they cryed there, *Great is Diana of the Epheſians:* ſo they cried here, *Great is Diana of the Lõdiners.* Euen no more then three and fiftie yeares before the incarnation of Chriſt, when Iulius Cæſar came out of France into England, ſo abſurd and ſenſleſſe were the people of this Land, that in ſtead of the true and euerliuing God, they ſerued theſe heatheniſh and abominable idols, Mars, Mercurie, Minerua, Victoria, Apollo, Ianus, Bellona, Diana, & ſuch like. And not long after, to wit, *an. Chriſt.* 180. King Lucius being firſt chriſtened himſelfe, forthwith eſtabliſhed

o Stow Annal. in vita Morgani.
p Camden. Britan in Eſſexia.
q Stow Annal. in vita Bladud & Leireregnum, & Seueri imperat.
r Iuellus in tract. de ſacris Script pag. 129.
ſ Act. 19. 28.

blished religion, in this whol kingdom. But thanks, thankes bee to God, in the time of the newe Testament, three and fiftie yeares after the incarnation of Christ: when Ioseph of Arimathea came out of France into Englād, many in this Realme of blind and ignorant Pagans, became very zealous and sincere Christians. For Saint Philip the Apostle, after hee had preached the Gospel thorough-out *all* France, at length sent Ioseph of Arimathea hither into England. Who when he had conuerted very many to the faith, died in this Land, and hee that had buried the bodie of Christ, was buried in Glascenburie himselfe. Also Simon Zelotes an other Apostle, after he had preached the Gospell thoroughout *all* Mauritania, at length came ouer into England. Who when he had declared likewise to vs the doctrine of Christ crucified, was in the end crucified himselfe, and buried here in Brittaine [u]. Abour this time Aristobulus one of the seauentie Disciples, [x] whom Saint Paul mentioneth in his Epistle to the Romans [y], was a reuerend and a renowned Bishop in this Land.

[t] Gildas lib. de victor. Aurel. Bm.

[u] Nicep. l. 2. c. 40

[x] Doroth. in Synopsi c. 23.

[y] Rom. 16. 10.

Land. Alſo, *Claudia* a noble Engliſh Ladie [z], whom S. Paul mentioneth in his ſecond Epiſtle to Timothie [a], was here amongſt vs a famous Profeſſour of the faith. Since which time, though the ciuil ſtate hath bin often turn'd vp-ſide downe, by the Romans, by the Saxons, by the Danes, by the Normans; yet the Goſpel of Chriſt, hath neuer vtterly failed, or bin taken from vs. This the holy Fathers of the church, which haue liued in the ages next enſuing, doe declare. *Tertullian*, who liued *Ann.* 200. writeth thus, [b] *All* the coaſts of Spaine, and diuers parts of France, and many places of *Brittaine*, which the Romanes could neuer ſubdue with their ſword, Chriſt hath ſubdued with his word. *Origen*, who liued *Ann.* 260. writeth thus, [c] Did the Ile of *Brittaine* before the cõming of Chriſt euer acknowledge the faith of one God? No. But yet now *all* that countrey ſingeth ioyfully vnto the Lord. Conſtantine the great, the glorie of all the Emperours, borne here in England, and of Engliſh blood, who liued *Ann.* 306. writeth in an Epiſtle thus, [d] What ſoeuer cuſtome is of force in *all* the

z Martial. Epigrammat. lib. 4.
a 2. Tim. 4 21.

b Aduerſ Iudæ c. 3. Hiſpaniarum omnes termini, & Galliarum diuerſæ nationes, & Brittannorum inacceſſa Romanis loca Chriſto vero ſubdita.

c Hom. 4 in Ezech. Quando terra Brittanniæ ante aduentum Chriſti in vnius dei conſenſit religionem? Nunc verò vniuerſa terra cum lætitia clamat ad dominum.

d Socrat. l. 1. c. 9.

the Churches of Egypt, Spaine, France, and *Brittaine*, looke that the same be likewise ratified among you. S. Chrysostome, who liued *An.* 405. writeth thus, [c] In all places whersoeuer you goe into any Church, whether it be of the Mores, or of the Persians, or euen of the verie Iles of *Brittaine*, you may heare Iohn Baptist preaching. S. Hierome, who liued *Ann.* 420. writeth thus, [f] The Frenchmen, the *Englishmen*, they of Africa, they of Persia, and *all* barbarous nations, worship one Christ, and obserue one rule of religion. Theodoret, who liued *Ann.* 450. writeth thus, [g] the blessed Apostles haue induced the *Englishmen*, the Danes, the Saxons, in one word, *all* people and countries, to embrace the doctrine of Christ. Gregorie the great who liued *Ann.* 605. writeth thus, [h] Who can sufficiently expresse, how glad *all* the faithfull are, for that the *Englishmen* haue forsaken the darkenesse of their errours, and haue againe receiued the light of the Gospell. *Beda*, who liued *Ann.* 730. writeth thus, [i] England at this

c Hom. 18. in 2. Cor.

f Epist. ad Eustrium. Anno 500. Columbanus in Anglia, Palladius in Scotia, Patricius in Hibernia floruit.

g Aduers. Græc. lib 9.

h Epist. l. 2. e. 38.

i Hist. l. 1. c. 1.

preſent, is inhabited by *Engliſhmen*, Brittaines, Scots, Picts, and Romanes, all which, though they ſpeake fiue tongues, yet they profeſſe but one faith. Thus you ſee, how the Goſpel of Chriſt, hauing beene firſt planted in this land by Ioſeph of Arimathea, and Simon Zelotes, (in whoſe time Ariſtobulus and Claudia, and not long after King Lucius alſo lined) hath euer ſince continued amongſt vs; as teſtifieth, Tertullian, Origen, Conſtantine the great, Athanaſius, Chryſoſtome, Hierome, Theodoret, Gregorie, Beda, and many more which might here haue beene [k] alleadged.

k Vide præter cæteros, vitam Bernardi l. 2 c. 7. & Bernard de conſiderand. l. 3.

Loe yee then, ye bleſſed and beloued of the Lord. Lo yee, and marke it well I beſeech you, how farre the new Teſtament, excelleth the olde. In the time of the old Teſtament, they did ſing onely, *Notus in Iudæa deus:* but now, we ſing alſo, *Laudate dominum omnes gentes.* Then they that were borne in the Land onely might eate the Paſſeouer: but now, we that are ſtrangers alſo, may eate the Eaſter lambe.

lambe. Then the name of Chriſt was onely, as an oyntment kept in an alabaſter box: but now, it is alſo, as an oyntment powred out. Then the doctrine of Saluation, was onely preached in ſecret places: but now, it is alſo preached vpon the tops of houſes. Then, the old aſſe onely, was brought vnto Chriſt: but now, the young foale alſo, obedient vnto him. Then naturall branches only, did proſper and flouriſh: but now, wild branches alſo, are grafted into the oliue tree. Then, the Queenes onely, did praiſe the Church: but now, the concubines alſo, do call her bleſſed. Then, Iſraelites onely, did build the tabernacle: but now, Sidonians alſo, doe helpe to build the Temple. Then, they pitched their tents onely in Marah, where was neither fountaine nor palmtree: but now, we pitch in Elim, where there are twelue fountains, and ſeuentie palme trees. Then, the two kine which carried the Arke, looked onely one way: but now, the twelue oxen which carrie the molten ſea, looke euery way, Eaſt, Weſt, North, and South. Then, Chriſt was a flower, growing

onely in the little garden of Iudea: but now, he is a flower, flouriſhing in the wide field of *all* the world. Then, Chriſt was onely a little ſtone, cut without hands: but now, hee is a great huge mountaine, which filleth *all* the earth. Then, the Church of Chriſt was, as it were, in priſon, beeing tied and bound onely to one place: but now, it poſteth ouer *all* places riding and triumphing in the chariots of Aminadab. Then, the Church of Chriſt was onely a ſmall graine of muſtard-ſeede, which is leſſer then any other ſeede: but now, it ſpreadeth abroad as a mightie bigge tree, wherein *all* the birds of the aire do make their neſts. So that, the Church of Chriſt, now in the time of the new Teſtament, is like the Samaritans inne, which lodgeth all paſſengers: It is like Salomons troupe of hourſes, which commeth out of *all* countries. It is like Saint Peters ſheete, which infouldeth, *all* ſort of beaſts. It is like Noahs arke, which receiueth *all* kind of creatures. It is like Saint Iames his net, which catcheth *all* ſort of fiſhes. All's fiſh, that comes to this net. It is like King Aſſue-

rus

rus feaſt, which entertaineth *all* kind of gueſts. To this feaſt *all we* that will come are well-come. Not ſome fewe Iewes onely, *But all we:* euen all we Brittaines, *all we* Iſay, with open face, behold as in a glaſſe the glory of the Lord. This is the firſt difference, betweene the Law and the Goſpel, in theſe words, *But all we.*

FINIS.